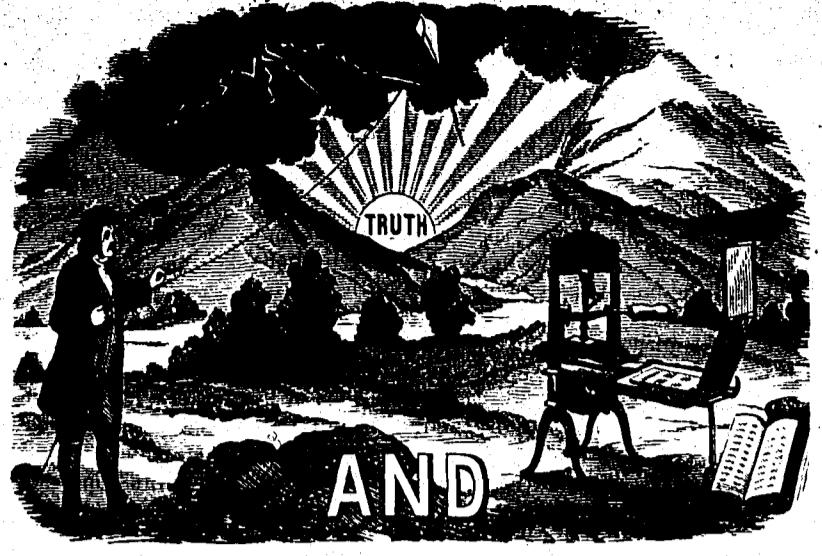


# Wind



# Water.

Physical Life—The Primary Department in the School of Human Progress.

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NO. 11.

## TRUST.

BY HORACE M. RICHARDS.

Better to say, "I must,"  
And bow beneath the roll;  
Better in patience trust,  
And leave the rest to God.  
Better to wait the time  
And lovingly abide  
In holy faith sublime  
The turning of the tide.

Philadelphia, Pa.

## EXPERIENCES WITH THE SPIRIT ENEMIES OF SPIRITUALISM.

BY J. M. ROBERTS

[Continued.]

In the latter part of October, M. S. 32, at a public developing circle, the medium, Mr. James A. Bliss, was controlled by the spirit of P. B. Randolph, who said he had come to make certain predictions or prophecies concerning events that would occur within the ensuing year. He then proceeded verbally to make them. The light in the room being insufficient for me to see to write down what he said, I asked if I might raise the light. He said, "Not now, I will come again and repeat to you what I now say." At a private sitting with the medium on the 13th of November, I received the following communication, or rather myself and my friend, Mr. A. P., did. The latter wrote the communication as it was given. The control said:

"GOOD MORNING:—According to promise, I have come this morning to give you certain prophecies of the events of the coming year, of MIND AND MATTER.

"Before I proceed further let me explain to you that this gift of prophecy is not of myself. It is wholly by inspiration that I am enabled to foreshadow coming events. This inspiration does not claim infallibility and its truthfulness should only be judged by its correctness in the past. If the prophecies which have been given you from time to time have been fulfilled, then this power, through myself, has a right to be respected, but only in such degree as the fulfilment of similar prophecies in the past has warranted.

"I could spend a great deal of precious time in reviewing the past, but it is wholly unnecessary, so I will proceed to speak as I am inspired by prophetic spirits who have passed from death to life—from the mortal to the immortal. It may not be uninteresting to you to know why I have been selected for this work. The peculiarities of my birth had much to do with my seership. My whole desire while in earth life was to develop that phase of mediumship, and I have drawn around me, in spirit life, those who have been prophetic in the past. This power concentrated on me through a perfect medial instrument, is given for your benefit.

"The stone that has been cut out of the mountain without hands—the child born from spirit-life and given into your hands has nearly completed its first year. Persecution, deep and bitter, has been its lot, thus far, but the power of the spirit hosts has been concentrated upon it and it has lived through the critical time and is now on its onward march. The turning point has been reached at last. This is the stone which the builders of the Spiritual Temple, or Church, have rejected, but it now becomes the head of the corner. It is the voice crying in the wilderness, "Prepare the way of Truth—make its path straight." It is the voice of one announcing the New Jerusalem—a city of God that should descend upon earth and take up its abode with you.

"MIND AND MATTER, the name suggestive of all that is, all that has been and all that will be, has been given into thy hands to live. The first of your coming MIND AND MATTER new year will show you that my words are not vain, when I say the turning point has been reached.

"In a few months there must be a division which will continue for a short season till the man of sin who has dared to raise his voice against high heaven and blaspheme in unholy language shall be destroyed. That man of sin has been developed in blood. He has risen and is speaking lies in hypocrisy with a soul shrunken in selfishness. Truly, this is the Babylon, the Mother of Harlots, that will be destroyed by the brightness of the coming of the New Dispensation. The division will continue for a season until the heads of hypocrisy have been fully developed, and when these that draw many after them have been fully developed and destroyed; then will come to pass the time when the combatants shall sue for peace. A settlement of differences will then be made.

"A new, now silent class of workers shall come to the front: to be perfectly revealed as friends of truth and the New Dispensation. These shall insist upon the supremacy of the spirit world to control matters connected with earth life that directly concerns them as spirits and the development of the spiritual in earth life. These shall insist on the right of the spirit world to regulate its own affairs without the interference of the ignorant in earth life.

"Shortly after the union of the house that will soon be divided, manifestations of a spiritual character will break out among the materialistic liberal school. Two prominent leaders now in the so-called liberal element will acknowledge the truth of spirit communion and the result will be, through the influence of Thomas Paine, the conversion of the entire liberal element to Spiritualism. Within three years this will surely come to pass.

"MIND AND MATTER will be the reservoir for thoughts material and thoughts spiritual to bring about the momentous event.

"Another veteran will be called during the coming year to lay down the pen, and mediums will lose a good and earnest friend; but his place will be filled by another, brighter even in intellect than he, who will be called to meet the reward of his labors.

"War, terrible war, must surely come to pass, but not with carnal weapons. The war in which you are engaged is simply a reflection of the terrible war now waging in spirit life, and it must continue until our house is united again. That man of sin will show his true colors before the year is passed.

"All this must surely come to pass. Receive it as a communication from the prophetic spirit of P. B. RANDOLPH."

I had just copied the above prophetic communication and was about to proceed to comment upon it, when Mr. Bliss was entranced and controlled by the spirit of my father who communicated as follows:

"I have been with thee, my son, in the darkest hours to comfort and strengthen thee for a conflict that without any question had to be fought. I find the greatest difficulty before me in speaking through this instrument at this time, but I wish to strengthen thee in the position she has taken. The time for division has come, my son. Not that the spirit world seek to divide the following it has gained from the various conditions of life on earth, but the enemy by his own work has divided, yet, even with the pen, the spirit power on earth.

The time has come when this work of division must stop. The division has been made, and by the enemy, and as it has been made, we find it necessary at this time to organize the forces that still adhere to the old banner—who still cling to the old ship and punish the rebellious into submission to the mighty power of truth that is showered upon you. We ask thee, Jonathan, whether thee has perused the bugle call given in the last number of the *Journal*?" I had not then seen it and answered, "No, I have not seen it." He continued, "I am glad to hear it, but review it and see the literal fulfillment of P. B. Randolph's prophecy." He then asked me to read that part of that prophecy relating to a division in the spiritual ranks. Having read it to him, he continued: "We ask thee to carefully observe the names entered upon that list" (meaning the twenty-three names mentioned with great typographical display by the *Journal* as the volunteers to take the affairs of Spiritualism out of the hands of the spirit world), "and answer the spirit of thy father when he asks if the word *hypocrisy* has been to strong." He then asked me to read the prophecy further. I did so, when he stopped me and said: "That is for the future. I do not presume to speak of future events, but I speak to thee to-day, to prepare thee for the struggle and to say to the rebellious sons and daughters that in the mother's bosom is all love and compassion for her erring children, but the truth must be upheld, and we hope we can rely on thee as we have in the past. Others will speak. But, my son, trust in the arm that has never failed. Be in the future as thee has been in the past, faithful to what thee feels to be thy duty and trust to us."

The significance of this communication from my father, in connection with the prophecy of P. B. Randolph, and the editorial article, referred to by him (of the *R.-P. Journal*), is most significant; neither the medium nor myself had read the article referred to at that time. In the editorial columns of this number I comply with the request made of me, and give my answer, to the "bugle call" of the *R.-P. Journal*. It grows more and more evident that a mighty struggle is now going on in spirit life, as well as on the earth, between the friends and foes of truth and humanity. In that struggle it is my purpose to bear a full hand until truth is established and the human mind freed from the bonds of priesthood and superstition.

At a private sitting with Mr. James A. Bliss, on November 15th, M. S. 32, the following communication was given which, as it is calculated to throw much light upon the conduct of the Jesuit enemies of Spiritualism, in the recent deliberately planned attack upon Mrs. Anna Stewart and Miss Laura Morgan, and their friends, Messrs. Pence, Hook, and Conner, it was unexpected, and on that account all the more significant. It purported to come from the spirit of George Powell, the brother and spirit guide of Mrs. Stewart. He said:

"I am a stranger to you. I have never before returned through this instrument. I am George Powell. I am accustomed to controlling mediums. I have come from Terre Haute this morning, and I have a communication for our mediums there.

They have no need to fear the result of all this commotion. They have risen above the slanderers, and in time to come, those who have been determined to crush out two of the best mediums will be ashamed of their actions.

"What are the causes of this persecution? First, jealousy of a most contemptible kind. Really it is not to be wondered at, that there should be jealousy among mediums, for they are human. If you look at all classes, each of them is seeking to climb above the others, especially those who have received the notice of the press; and it is natural that those who are on the lower round should look with envious eyes on those who have advanced nearer to the top round of notoriety. So it is not to be wondered at, sir, that the lesser lights in mediumship should be jealous of those that are in a higher and better condition in me-

diumship than themselves. This is the first of the causes for the recent persecutions.

"Now for the most important one. Evil consciences, dreading the development that can be made by spiritual eyes and perceptions, seek, if possible, to strangle those whom they fear can expose their villainy. Persons troubled with such consciences, anticipate coming events, and with their Pharisaical robes drawn closely around them they seek in every manner known to them to crush Spiritualism by persecuting and discrediting the mediums. This, sir, has been the motive that has inspired the persecution of our mediums.

"Now, sir, I have materialized many times through those mediums, and I have always endeavored to make the manifestations so absolute that the skeptic must acknowledge the fact. With but few exceptions my materialization has been

satisfactory.

"I would like to return to Messrs. Pence, Hook and Conner, through this medium, my thanks for their noble defense of our faithful mediums, and to assure them that I have come here this morning to unite the forces between our circle-room and here. In union there is strength. We desire and intend to unite all the mediums. If they are united in sympathy and friendship, who can stand against them? Thank you for your kindness.

"P. B. RANDOLPH."

I sent a copy of that communication to Messrs. Pence, Hook and Conner, and two or three days thereafter, received a telegraphic dispatch informing me the communication had been confirmed by the spirit of George Powell at Mrs. Stewart's seances. In view of that communication, it is not very evident that the guilty consciences of those who engaged in the recent most false, fraudulent and detestable conspiracy to injure the Terre Haute mediums were actuated by the fear of spirit exposure of their vile and criminal actions in their work to injure Spiritualism? We should not carry that load of iniquity and guilt for all the honors and wealth that the mortal life can bestow.

The time was near at hand when the first volume of MIND AND MATTER was about to close. The work before me seemed to demand the enlargement of the paper, and I was seriously contemplating that step when, on the 20th of November, Mr. A. P. and myself received the following communication through Mr. Bliss. It purported to come from the spirit of General T. J. Jackson, better known as Stonewall Jackson. He said:

"GENTLEMEN, GOOD MORNING:—A rebel, I suppose, is welcome if he comes willing to acknowledge his errors." We told him he was very welcome. He continued: "I fought for principle's sake, but I can see now I was very much misguided, and I assure you it is not always safe to depend altogether on one certain principle.

"I started out in my rebellion against the flag of our country on the principle of state-rights forgetting that the Union, which had been cemented in blood, was more important than my state. I fell by the hands of my own men. I fought, it was said, nobly for the Lost Cause, and I return to-day from my spirit home and thank the overruling power that it was a lost cause. I can understand, gentlemen, that the work of the Rebellion against the best government that ever existed was a work controlled entirely by malignant spirits, under the control of Jesuit spirits, to cripple that government and place it at the mercy of those who sit in power in the Old World.

"Long years have passed since the Declaration of Independence gave to every citizen the right to worship God in his own way. That day has past and you are now enjoying the result of those labors of honest men and women in defense of civil and religious liberty. Lustful eyes of fallen Popes have been cast on this lovely country, and by intrigues that you may never know, unless revealed from this side of life, they have sought to set brother against brother and friend against friend, that they might use it as the plaything of the powers of the Old World and the resting place of those who sit in power in the Old World.

"I fought against the flag of my country. I was a medium in the hands of a power I knew not of. By Orthodoxy training in my youth and my living according to old theology, I was fitted to become a leader in the terrible conflict—a leader under the control of malignant spirits. This I have learned in spirit-life. I am he that was known as Stonewall Jackson. We assure you that when peace was declared—when the war ended—consternation was on the face of one who sat in power over the religious liberty of millions—Plus IX. Emisaries of that Pope visited your land and used every means to bring about that terrible rebellion, by stirring up enmity between the North and South. I have been admitted to conditions, in spirit-life, that have enabled me to know this to be the fact.

"I fought on General Roberts. In your hands is placed a most important charge. That charge you must faithfully perform. Oh! faithfully have you performed your duty and you stand as the *stone* before the enemies of truth.

"The spirit who addresses you, is freed from the Jesuitical chains that were forged upon it, through the Protestant Church, which is as corrupt to-day and as dangerous as the Catholic priesthood itself. The only safety for the American people is the establishment of absolute religious freedom; and I claim the right, here, to say that henceforth none shall molest another in his belief and religious practices with impunity.

"I am present, gentleman, because I have been sent here, strange as it may seem to you, as a delegate from the Spirit Congress, to confer with you and answer your questions?" I here asked

him whether he had or had not, at a circle of mediums, held at the request of Gen. George Washington through J. Madison Allen, at the residence of Col. S. P. Kase, at the opening of the memorable trial of Mr. and Mrs. Bliss, communicated with me. He replied; "I am certain that I was present and on reflection I am certain that I spoke at that time. I am careful what I say. He (the medium) was a large man with full beard." The medium to whom he referred was Mr. Jno. P. Hays, and he correctly described him. He continued, "You have passed through a series of battles, but you have not been worsted. You have always stood with your face to the enemy, and it never can be turned. There are very important questions, General, that you want to ask. You seek information from the friends on the other side. You miss their co-operation, and if they do not shape the way, you miss that part of the work.

"You are about to take a new step. Do not fear to take it. The way will open, and we sanction the change in your paper. I speak in the name of the old philosopher, Benjamin Franklin, and say that it is his desire to have more space to express his thoughts, so that the friends and enemies of Spiritualism can understand his position. I speak of Benjamin Franklin as the controlling influence in this editorial field. While I do not deprecate your earnest and honest labors, he is filling his position through yourself.

"When you are in the most perfect condition for spirit control, you cannot feel the spirit influences. It is the time, when it seems to you, individually, that you are swallowed up in yourself that you are the perfect instrument in the hands of your guide Benjamin Franklin.

"Other parties will be present in whom you have confidence and on whose judgment you justly rely. I am here through the courtesy of your noble Indian friend, Red Cloud. Know that I am your friend.

"STONEWALL JACKSON."

That most significant communication was followed by the following brief counsel of a spirit purporting to be none other than Dr. Franklin himself. It was the first time I ever knew Dr. Franklin to take direct control of the medium. He said:

"DEAR CHARGE:—When we called upon thee to make a decided move in presenting to the world MIND AND MATTER; what was the condition of affairs, at that time, around thee?" I answered, "As dark as midnight." He continued, "Could it be worse now than then? We open the way for you, and say to you, launch forth the barque at the full size contemplated and leave the results with us. I would rather through thine own hand have given thee this counsel to make the change. In the absence of that opportunity I have spoken through this instrument."

Red Cloud followed in the control and said: "Roberts chief, that is the biggest power we ever brought on my medium. He say he did want to speak. Me tell you me almost killed the medium. Brain gone to debbil—gone dead so Franklin chief speak himself.

These communications decided me in making the enlargement of MIND AND MATTER, a step that has proven already most wise and important.

[TO BE CONTINUED.]

## A Cutting Rebuke to the Slanderer.

Stowe, Vt., Jan. 27, 1886.

Editor Mind and Matter:

I very much regret to be thus rudely and publicly assailed, as I have, by the *R.-P. Journal*; but it may be the result of a little indiscretion on my part; yet I was not before aware that private property belonged to the public. What I wrote was true; but I will state a few more facts and let that suffice. I have taken the *Journal* some ten or twelve years and paid for it, with the exception of \$8.80, for which they have my note. The paper was stopped by my own urgent request, and gave my note accordingly, which I expect and intend to pay as soon as I can. I am a poor man, but I have never learned to dodge, and think I will not begin now. I believe I command the respect and confidence of all who know me, whether Spiritualist or orthodox; and this is the first time in my life that I have been thus called upon to vindicate myself. About the numerous duns, I will say I have never received any such—not one since the note was given. I have many larger bills due me, and some overdue, more than three times nine months. But I had never thought of slandering or bridling the tongues of those that owed me a few dollars and could not pay me. The idea is a new one to me.

The assertion that I was satisfied with the paper when I could get the reading of it for nothing is also untrue. There were some things in the *Journal* that I always liked, but many that I did not like—such as the raking persecution of mediums, many of whom knew to be honest and true; and I often remonstrated against it when I did not owe a dollar for the paper, as many in this vicinity will bear witness to; and I kept thinking they would get sick and tired of their own folly and desist, but they did not. But the idea of attacking a man personally, because he happens to owe a few dollars, seems to me to be low, cheap, and cowardly, and one I have never resorted to. But enough.

With good wishes for all and malice towards none, I remain yours truly,

W. B. PARISH.



## CHILDREN'S COLUMN.

CHILDEEN.

[SELECTED.]

What the leaves are to the forest,  
With the light and air for food,  
Are their sweet and tender juices  
Have been hardened into wood.

That to the world, are children;  
Through them it feels the glow  
Of a brighter and sunnier climate.  
Than reaches the trunk below.

—Longfellow.

They Got the Turkey.

BY MRS. MARGARET EYTINGE.

The shop of Mr. Onosander Golong looked, that 24th of December, like a bower. Two young cedar trees stood one on each side of the doorway; long garlands of evergreen, sprinkled with bright berries, were fastened all over the walls; and every turkey there, and there were lots of them, hanging like some new kind of gigantic fruit from the mass of green that covered the ceiling, had a gay ribbon tied around its neck. And such a wonderful picture in the way of freshness and color as the big window presented to the passers-by! Bunches of crisp light green celery leaning up against heaps of brown, pink-eyed potatoes and honest red onions; fiery-looking peppers side by side with golden oranges and yellow lemons; hard, smooth, shining cranberries trying to look as though they were sweet; great fat pumpkins; piles of green and piles of rosy apples; bunches of fragrant thyme; and more turkeys, some with and some without their feathered coats, but all, as I said before, with gay ribbons around their necks. Dear me! if Santa Claus could have only looked into that window and peeped into that shop, how pleased he would have been, and how he would have laughed! And he certainly would have taken Mr. Onosander Golong for a long-lost brother, for never before did mortal man so strongly resemble the children's old Christmas friend. Snow-white hair, long snow-white beard, twinkling blue eyes, round, fat, red, good-natured face, a fur cap on his head, bunches of holly berries pinned here and there on his shaggy jacket, and a laugh—good gracious! such a loud, hearty, mirth-provoking laugh, that the very people on the street, hearing it, began to smile, and feel that Christmas was here indeed.

And I tell you, Mr. Onosander Golong was busy that day, and so were all the men and boys employed by him. Turkeys and other things that had been ordered the evening before, turkeys and other things that had been ordered early that morning, and turkeys and other things being ordered all the time, were to be packed away in huge baskets, and sent to their respective destinations. But he wasn't so busy but that he stopped a moment from his work to give a piece of meat to a poor dog that had trotted hopefully into the shop (having evidently translated the name "Golong" over the door into "Come in") and was asking for it with his eyes. And as he rose from patting the dog, he saw two children standing before him, also asking for something with their eyes. They were poorly dressed children, but the girl had a sweet, bright face, and the boy was as jolly-looking a little fellow as you could find anywhere. His cheeks were as round, if not as red as Mr. Golong's, and his merry black eyes actually danced in his head.

Now, if there was one place in Mr. Onosander Golong's heart softer than the rest, it was the place he kept for children; and so when he saw these two looking up in his face—the boy with boyish boldness, and the girl with girlish shyness, he said, in the cheeriest, kindest manner:

"Well, small people, what can I do for you?"

"We would like to tell you a story," answered the boy, in a frank, pleasant voice.

"Tell me a story!" repeated Mr. Golong, in a tone of great surprise.

"Yes, sir, please—a Christmas story," was the reply.

"Bless my heart! what a queer idea!" said Mr. Golong, and he laughed a silent laugh that half closed his eyes and wrinkled his nose in the funniest way.

"Wouldn't you like to hear one?" asked the girl, coaxingly.

"Of course I would—I'm very fond of stories—but I don't see how I can spare the time. We're so busy just now, and likely to be until night," said Mr. Golong.

"It's only a short one," said the boy.

"A very short one," added the girl.

"Well, go ahead," said the good-natured old fellow. And he sat down on a barrel of potatoes, and his young visitors placed themselves one on each side of him.

"One Christmas-time," the boy began, "there was a big tenement-house in this city, and ten families lived in it, and every one of these families 'cept one knew they were a-going to have turkey for their Christmas dinner. They knew it sure the day before Christmas, all 'cept this one. The family that wasn't the day before Christmas morning lived on the top floor, and it was—it was—"

"Mrs. Todd, Neal Todd, Hetty Todd, and Puppy Todd," prompted the girl.

"Yes, it was them," said the boy, and went on with his story again: "Mrs. Todd was Neal's and Hetty's mother—they hadn't any father; he died three years ago—and Puppy was their dog. Mrs. Todd is one of the best mothers ever lived, and she sews button-holes on boys' jackets for a big store; and Hetty cleans up the house, and gets the supper, and such things, and I—I mean Neal—runs errands for folks when he can get a chance after school. His mother wants him to go to school till he's fourteen anyhow, 'cause a boy that has some education can get along better than a boy that don't know anything. And this family, though they were very poor, had always managed to have a turkey dinner till the Christmas I'm telling about, and Mrs. Todd she loved turkey."

"Didn't Hetty and Neal?" he repeated, when he came back.

"Oh, my! I guess they did!" said the girl, her eyes sparkling.

"They'd 'a been funny fellows if they didn't," added the boy; "but, 'pon their words and honors, they wanted it more for their mother—she's such a good mother, and has so few good things to eat—than they did for themselves. And it made them feel awful bad when she came home and cried 'cause some wicked thief had stolen her pocket-book with a half a week's earning in it, and the two-dollar bill that the boss had given her to buy a Christmas dinner with besides. And so the boy Neal—he's kind of a nice chap, ain't he, Hetty?"

"Awful nice," replied Hetty, with a mischievous little giggle.

"And he says to his sister—she's awful nice, ain't she, Hetty?"

"Kind of nice," said Hetty, with another little giggle.

"He says to his sister," continued the boy, "Don't say anything to mother, but put on your hat, and bring a basket, and we'll make a try for a merry Christmas dinner—turkey and all." And they went round the corner to a beautiful market, kept by a gentleman, who looked exactly like Santa Claus."

Mr. Onosander Golong laughed aloud this time, and flew to wait on another particular customer.

"So he looked like Santa Claus?" he said, with a chuckle, when he sat down on the barrel of potatoes again.

"The very image of him!" said the girl, with great emphasis.

"The boy," began the boy once more, "had run errands for him two or three times, and each time had got two apples or oranges besides the regular pay; and he was good to cats and dogs. So this chap went to this gentleman—he took his sister along, 'cause he thought Mr. Golong would like to see her—and they told him their story. And the boy says, when it was done, 'If you would only trust us for a turk—I mean, a turkey, and a few other things, I'll work for you all holiday week, and another week, too, after school. My name's Neal Todd, and my mother is a real nice woman, and I love her just as you used to love your mother when you was a little boy.' And the gentleman, says he, 'Being as it's Christmas-time, and I look so much like Santa Claus, I'll do it.' And he did. And that's all."

Mr. Onosander Golong burst out a-laughing, and oh! how he laughed! He laughed until the tears ran down his cheeks. He laughed until he nearly fell off the barrel. He laughed until every body fat and near who heard him laughed too, and the very roosters in the poultry shop over the way joined in, and crowded with all their might and main. And they got the turkey.—From *Harper's Young People*.

## Are Spiritualists Crazy?

Two classes of persons believe that Spiritualists are lunatics; and those classes are so large that they may well be spoken of as the general public.

Class I. Those who, from natural human vanity, consider it a foregone conclusion that whoever differs from them is either a fool or a lunatic, modestly assuming that their knowledge exhausts nature. Class II. The utterly thoughtless.

With the first class I have great sympathy. Time has been when I myself have said that what little I knew I knew as well as anyone, and thought that my little was vastly more than any other's all. Experience has cured me of this to a great extent, but I fear that some of the old conceit remains with me still, though I trust it seldom shows itself. Therefore, I can, as I have said, sympathize with those who form what I have called Class I, having been one of them. My experience has also taught me that it will take a good many hard knocks to rid them of their self-confidence; but if they mingle much with the world, outside of adjoining friends and personal retainers, it is only a question of time, and to time I leave them.

It is with Class II, which, of course, includes many of Class I, that I wish now to deal. They are good people who would not willingly do, or say, anything to wound one's feelings, or to hurt one's reputation or business; but they look upon Spiritualism as one of the delusions of the present age, and feel a pity for those who are under its baleful influence.

I do not purpose undertaking a defense, or making an explanation of the doctrines of Spiritualism; I merely wish to ascertain what it is in the belief of Spiritualists which separates them from their more lucid brethren. And I may as well here state that the lucid brethren to whom I allude are those who believe, or pretend to believe, in some form of revealed religion. I will consider our materialistic friends after a while.

I believe that, many centuries ago, at a certain feast, there "came forth the fingers of a man's hand and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote." (Dan. v. 5.) I am perfectly sane.

I believe that, recently, at a "seance," in a bright light, a man's hand, detached, took pencil and wrote on a piece of paper, or on a slate. I am a lunatic.

The phenomena are identical. The evidence in support of the occurrence of the first is that it is recorded in a Book which I was taught, as a child, to revere. That is all. It is unnecessary that I should investigate further; in fact, the less I investigate the greater my sanity, in the opinion of those whom I have classified. The evidence in support of the occurrence of the second phenomenon is my own eyesight, and the concurrent testimony of a large number of living personal friends, and living writers, all respected and honored by the public, which unhesitatingly accept their words as truth on any other subject. No jury would hesitate to take life or liberty from a human being on their sworn testimony in a court of justice. Yet, because on their sworn testimony, corroborated by my own eyes, I believe in the recent occurrence of a phenomenon, the occurrence of which years ago it is disreputable to even doubt, I am excluded from the list of those considered sane.

It would seem, then, that the lunacy depends not on a belief in the occurrence, but on a belief as to the date. Not on the belief that the phenomenon was a possibility, but that it is a possibility. I believe that the event occurred to-day; I am a lunatic. You believe that it occurred yesterday; you are perfectly sane. We both believe in the possibility, and actual occurrence, of a certain phenomenon. My belief depends on testimony and experience, yours on pure faith, without any evidence whatever. Yet my belief is the evidence of an unsound mind, while your belief is a proof of mental vigor! Was there ever so frail a reason for so grave a charge?

Would not Spiritualists be justified in returning the compliment, with thanks and interest, the epithet having been so long detained from those who have more right to it? Materialists (who are principally of class I) might with some show of consistency, if not of propriety, hold such view of orthodox Christians and Spiritualists both; but to hold such view of the Spiritualists alone is glaringly unfair; and for the orthodox Christians to make such charge against them is the height of thoughtless arrogance.

The Spiritualist, however, does not rest on his critics. He also believes in the ancient phenomenon, that is, in its possibility, whether it occurred as described or not, because he has seen just about the same thing himself; and he can really believe, not merely accept the statement without realizing what it involves. He thinks God the same now, yesterday, and forever; believes that what He did permit, He still permits; that if, in man's craving for spiritual knowledge in the past He has gratified his longing by messengers from another world, He is not more unmindful of His wants now than then—and he darkly hints that if the wonders now worked through the instrumentality of mediums, being in many cases precisely the counterparts of those narrated in the Bible, are the results of fraud, or the works of the devil, the same thing must be said of the Bible wonders. If they can be done now naturally, by fraud, or supernaturally, by the devil, they could have been so done then, and with more ease; for he holds that it were no easier task to deceive and dupe the simple minded and ignorant men of those old times than the men of to-day, and claims that, for this reason, upon the truth of the claims of Modern Spiritualism hangs all revealed religion—and, crazy though he be, can it be successfully denied?

I have given but one instance where a phenomenon reported in the Bible has been reproduced in modern times through the instrumentality, or in the presence of mediums. I will add a few more, but not near all, without further comment than that many of the modern counterparts of the ancient phenomena have been witnessed by me, and all of them are as well attested as any event in human history; and that the remarks made above with reference to the hand phenomena apply equally to all; the test of sanity, in the eyes of the general public, is not the *what*, but the *when*. As the Bible is so readily accessible to all, I shall not quote, but only refer.

Dan. viii, 15 to 27, when Daniel saw and spoke to a materialized spirit, *after* the vision.

Dan. ix, and Dan. x, as to materialization, and spirit voices and voices.

Gen. xvi, xviii, xix, xxii, as to materializations.

Acts xii, 7-10, where a spirit came to Peter and caused his chains to fall from him.

1st Sam'l, xxviii, as to Saul, Samuel and the Witch of Endor. It reads very like the account of a modern seance.

A very large number of instances could be further cited, but these ought to be enough on this point.

As to levitation, see Acts viii, 39-40, where Philip was carried out of sight of the Eunuch, and next found at Azotus, and Ezekiel viii, 3; xi, 1.

The instances of healing by laying on of hands, of driving out devils, &c., are so numerous and well known that I do not cite them. It is urged that in the days of old such things were permitted, but that the permission has been withdrawn. I have not succeeded in finding any authority for such an assertion, and I find much to the contrary, but to go into that point would be to argue the question of the truth of Spiritualism, which it is not my purpose here to do. As stated in the beginning, I merely wish to show upon what a very slight foundation the popular idea about Spiritualists rests; and I think I have, so far as this point is concerned.

But it is also urged, as another evidence of the lunacy of Spiritualists, that no sane person could believe that those who have passed through the great change would return to amuse themselves or others by such puerile demonstrations as tipping tables, and the like, or would bridge the awful gulf between two worlds, to communicate such a farago of bad spelling, bad grammar, and nonsense, as is frequently received at seances. At first glance there seems to be something in the position, but a little thought seems to me to show its untenability. For, without discussing the character of the demonstrations, or the nature of the communications, if the fact be by them established that the dead live, it seems to me that the demonstration of that sublime truth, not as a matter of faith, but as a matter of fact, would far more than counterbalance any amount of accompanying triviality. So that, if it is once established as a fact that such demonstrations and communications come from some source beyond, and outside of, those present (and this has been done with great certainty, if human testimony is worth anything), a strong presumption of their spiritual origin is raised; and when we reflect on the character of a vast majority of those who pass over, and consider the probability that those who have least progressed on earth remain nearest the earth plane, and would consequently be the most likely to demonstrate and communicate, we need not be astonished at any amount of triviality, especially in circles gathered for mere purposes of amusement.

The trouble with our friends is that they base their judgment in such matters not on what the facts are, but on what they think they ought to be. They have been imbued with the idea that the change called death alters everything, and that merely entering into another life changes the character, disposition, and mental capacity of the deceased: that the portals of this world, once closed behind them, they are free from all the follies, frailties, weaknesses, and ignorances of this existence, and at once enter upon a fixed and unchanging condition of extreme happiness or extreme misery.

I believe there is no authority for such views outside the teachings of the orthodox churches, and that their teachings are based upon supposed revelations. Without stopping to discuss the very doubtful evidence supporting their assumed revelations, we may ask why, if they have received revelations, we may not receive them too; and their revelations, supported by faith alone, should have greater authority than ours supported by strong contemporaneous testimony. To attempt to answer these questions would again lead me into a discussion which I have already expressed my intention to avoid. I merely inquire into the reasonableness of their idea on this point, apart from all considerations of mere faith.

What is it that thinks, feels, loves, hates, desires? Is it the body; the material; or the spirit, the immortal? The orthodox, and I address them only, now, because I am only arguing the question of sanity in holding views, not the truth of the views held, will certainly admit that it is

the spirit, or soul, if they please, which is the real *Ego*. Then what is there in the change, by which it leaves the body, to alter the entire nature of the spirit? If its faculties depended on the body, the dissolution of the body would be the practical destruction of the spirit. If its faculties are independent of the body, they must survive it. The proposition is too clear, in the hypothesis assumed, to require argument. Hence, the man who loves, who hates, who is foolish, who is wise, will love, hate, be foolish, or wise, after he leaves the body as well as before. We have no evidence to the contrary, and reason affords no argument against it. And it would seem that, in the next world, as in this, defects must be educated out of us, or we must outgrow them, which is much the same thing. The Psalmist once said, in his haste, that all men were liars. It is to be hoped that he exaggerated; but still, our own experience shows that he had a large foundation upon which to build his assertion. We also know, by the same experience, that the world is filled with thoughtless gabbler; trivial, inconsequential reasoners; in short, as a witty cynic once expressed it,

"The world of fools hath such a store  
That he who would not see an ass,  
Must hide at home—bolt his door,  
And break his looking-glass."

While hoping that this gentleman, equally with King David, overstates his case, we may yet feel sure that a very large quantity of what was the earth's store of liars and fools, are liars and fools on the other side; it is entirely unlikely that all of them have yet, especially in view of the constant supply forwarded from this world, been educated into truth and wisdom. Now consider the material composing a large majority of those circles whose proceedings become known to the public; what class of spirits are likely to be attracted to them? Experience shows that they attract such as are the counterparts of the majority, and it would be surprising indeed if the communications were other than they are. And if any wise and truthful spirit be present, as is doubtless frequently the case, it would hardly be apt to use so unflitting an occasion for the purpose of conveying words of wisdom and love. But I have yet to learn of private circles, where only the sympathetic and earnest are admitted, where the communications were not of a character to impress and improve the recipients; occasionally mirthful and joking, in a pleasant, agreeable way, but generally elevating, and always loving.

Thus, whether the views just expressed be true or not, I trust I have shown that there is nothing in a belief in them inconsistent with entire sanity; that is, from an orthodox view; and that from a materialistic standpoint such views are no more evidence of lunacy than are those of the usual orthodox churchman.

As to the assertion made by many, especially by our Roman Catholic friends, that our wonders are all of them the works of the devil, and his angels, I may be permitted, I hope, to make just one remark, and I make that reverently; I would have a very poor opinion of a God who would allow the devil to use such astounding powers to destroy man, and would not send the angels of light to save him; and just as bad an opinion of the devil, who lets his imps of darkness and malice bring such light and comfort as I have known the spirits to bring to poor struggling humanity.

And now a word for the materialists. Their deductions are based on pure reason, and, if their premises be true, would be exceedingly difficult to disprove. But reason, by itself, is powerless save to mislead. It must have facts for data, and the theory deduced must explain all the facts, or be worthless. Now the materialist starts out well supplied with facts as to what may be called materialistic nature, but with his eyes close shut as to what may be called spiritual nature, notwithstanding the fact that the phenomena called spiritual are as well authenticated, by the testimony of expert and reliable scientific men (whose names are guarantees of exact observation, careful deductions, and truthful reports, and who are recognized authorities in other branches of science) as any other observed fact in nature, our materialistic friends persistently ignore the phenomena thus presented for their consideration, or, if forced to notice them, pronounce them the figments of a diseased brain. These gentlemen belong to class I, and time is the only cure for them. They now deny the phenomena. As they grow wiser, they will admit them, but try to explain them away; and later, failing in this, will insist that they always believed them. History shows that this has been the case with more than one scientific discovery, and history, we are told, constantly repeats itself. Until then the materialist shall advance a theory to sustain his views, and, at the same time, explain all the facts of the case, he is hardly justified in reflecting on the sanity of those who cannot agree with him.

Let us then try to be charitable, and it will be an easy task when we have learned the great truth that all knowledge and all wisdom are given to no man or set of men; and that, no matter how firmly we may be convinced that we are right, it

## THE APPEARING OF CHRIST.

BY A. G. HOLLISTER.

## BEGINNINGS.

Those who look for Christ to appear in the natural heavens, or in some wonderful display of eternal power and glory, will do well to consider that God works by means so small and commonplace, so adapted to conditions of time and circumstance, and the reason of man, that the beginnings of his greatest wonders escape the notice of wonder-seekers of exalted imaginations. It is not until many concurring events mostly arising from unperceived beginnings and covering large intervals of time and space, unite to swell the central design, that the marvel of His work is discovered by the natural mind, or its magnitude perceived. The oak does not spring full-grown from the acorn. The seed is first hid in the earth, and receives the combined action of the elements heat, light, air and moisture, and increases from a twig by imperceptible additions through a century's growth to the sturdy and stately tree.

As the natural creation is a figure of the spiritual, the kingdom of heaven is likened to a grain of seed, the least of seeds, which a man took and sowed in his field, but when it is grown it is the greatest among herbs and becometh a tree, and the fowls of heaven make their nests in its branches and find food and shelter. Again, the kingdom of heaven is like leaven (doctrine), which a woman took and hid in three measures of meal (prepared souls), until the whole was leavened. These comparisons uttered by the Father of the new Creation, show that the kingdom of heaven arises from small and concealed beginnings, and that it commences and grows among the ordinary cares and duties of life. They also show a distinct beginning with the female as well as the male, and a dual order of manifestation and mode of increase. For so is the kingdom of God, as if a man should cast seed in the ground, and should rise night and day, and the seed should spring up and grow he perceiveth not how. For the earth bringeth forth fruit of itself, first the blade, then the ear, then the full grain in the ear. And when the fruit is ripe, immediately he sends the sickle for the harvest is ready. The sowing and harvesting are distinct processes not only on the broad field of the world, but in each generation and individual of the called. The interim consists of alternate periods of light and shade, during which the sower may be otherwise employed. Agreeable to the foregoing premises,

## CHRIST'S FIRST APPEARING,

though heralded by signs and visions, and introduced by a special and noted messenger (John the Baptist), and though it had been the theme of song and prophecy for ages, and was a long and expected and ardently wished for event, yet it was only the lowly and spiritually inclined that received him. The self-exalted and worldly-wise, the rulers and wealth-loving people of the age, failed to perceive its significance, or to notice it with favor, both because it began among the unlettered and laboring class and came up from what was considered the lowest order of society, and because it was diametrically opposed to their selfish and depraved inclinations. It was not until the beguiling and unstable nature of their false hopes began to appear, through the destruction of the corrupt systems in which they centered, that the proud children of nature began to recognize Christianity as a power in the earth, or deemed it worth their attention.

And when that power which raised up the primitive church to be the germ and repository of those elements and principles that were designed to supplant the prevalent order of the world that was destined to pass away, we say when that power was about being withdrawn from the earth for a season, to operate more particularly in the spirit world, as foretold by Jesus when he said to his disciples, "I go to prepare a place for you," the virgin disciples slept, being overcome, for their eyelids were heavy. And finally the Christ-life itself departed from among men, and His witnesses (its body or temple) were betrayed and crucified between two thieves; an apostate hireling priesthood, who fed themselves and not the flock, and an arbitrary civil government which the priesthood controlled. This accomplished to "scatter the power of the holy people" and complete the destruction of the first gospel temple in its earthly order.

But the fruit of that dispensation was caught up to God and His throne, out of the reach of the dragon of persecution, and the tree of life continued to grow and spread its branches in the heavens, while the overcomers who kept the works of Jesus to the end of the earth life, and thus escaped vipers from the beast and his images, received the iron rod dominion promised. (Rev. ii, 26, 27.) These were thereby qualified to send the revolutions and changes on the earth below until the times and half times were fulfilled for the sanctuary to be cleansed, and the spirit of life from God again entered into the witnesses and caused them to stand upon their feet. The spirit knockings is a sign to the people of this generation that the Lord has returned from the wedding, and is spiritually knocking at the door of the heart, seeking entrance to as many as will volunteer to receive and make ready to serve him.

## MIGHT IN GENTLENESS.

To communicate with the intelligence behind the knocking, people began repeating the alphabet. A child-like proceeding, no doubt quite humiliating to the would-be great and self-wise. But did not the Divine Teacher say something like this: "Except ye receive the kingdom of heaven as a little child, ye shall in no wise enter therein?" The Apostle tells us God hath chosen the foolish things of this world to shame the wise, and the weak things of the world to shame the powerful. Man, by interrogating as a child the phenomena of the universe and observing processes, advances in discovery and useful knowledge with a healthy growth. When he assumes to know all, he ceases to learn, his knowledge becomes stereotyped, and his ideas fossilize and take rank among the lower strata of intelligence. But his more enterprising comrade, who refuses to set bounds to knowledge and continues investigating the latest phenomena, advances through fresh developments to new and grander achievements.

Have the learned in the lore and philosophy of this world been able to satisfactorily account for those phenomena which are denominated spiritual, other than by assigning to them a supermundane origin? Has the combined wisdom and opposition of the world been able to control or to check their progress? Is there not abundant evi-

dence of a power behind them superior to mortals? Behold its literature, the produce of a generation, and the multitude of its converts, notwithstanding the opposition, indifference, contempt, and inertia it has had to encounter from all classes. What havoc it is making with ancient creeds and dogmas, and systems of belief, amounting to a deep and widespread revolution in the world of ideas.

What becomes of the doctrine of a carnal resurrection; vicarious atonement; partial and unconditional election and reprobation; a triumphant revengeful deity; eternal damnation; justification by faith without works, or by imputed righteousness? And a host more of absurd inventions of blind guides who darken the air with smoke from their pit, stultify reason, dwarf intelligence, and cover the sun, moon and stars with a pall of impenetrable darkness, contrived to save sin and damn the sinner with more indulgence! Spiritualism is the result of a movement from the eternal heavens, having for its object the dispersion of this preternatural darkness, which is driven as chaff before a whirlwind; that the light and love of the true life may shine into the hearts of the people, and quicken into growth the seed of the kingdom of righteousness; and to open again the avenues of communication between mortals and the higher realms of light. How beautiful and consoling is this faith in the ministration of angels!

## THE THRONE OF HIS GLORY.

When the Son of man shall come in his glory, and all the angels with him, then he shall sit upon the throne of his glory, and all nations will be gathered before him; and he will separate them one from another, as a shepherd separates the sheep from the goats. What throne so glorious as an honest heart redeemed from death and the curse of transgression, and cleansed from all impurity by consecrated labor, repentance, and suffering for righteousness' sake. Before such a tribunal, if the saints are to judge the world, will all souls in turn be gathered, and have the inestimable privilege guided by the light of Christ's presence, each to gather the tares from his own domain, by an honest confession of the deeds done in the body, and burn them in the quenchless fire of purification.

For as the Father judgeth no man, but hath committed all judgement to the Son, the Son commits the same to the agents he sends, who are his witnesses, and in whom Christ dwells as the light of the world. "By their fruits ye shall know them." And this light enables the receiver to discern between the false and the true, and sows the seed of all heavenly virtue and graces for a harvest still future. And the growth of these plants is not retarded, but promoted, by pulling out all tares as soon as manifest, until there is no room for aught but imperishable virtue and grace to grow. Thus the lamb-like virtues of gentleness, innocence, meekness, kindness, and humility, will spring forth and fruit, and by the same power the wild goat nature, which is concrete selfishness, will be discriminated, condemned, eliminated and destroyed by the fire of the daily cross.

By this method God approaches man through messengers who have been tempted like mortals in all points, and have overcome, and the judgment of mercy is administered through those who, having experienced the perils of the situation, are able to extend all needful aid, counsel, and sympathy. And is it not a wise, just, merciful and glorious provision which cuts up lust by the roots and consumes pride to ashes, those two most ineradicable foes of humanity? No triumphs can be greater nor more glorious than those achieved over ourselves. How swiftly the nations are gathering to this chosen land of Columbia! Chosen to be the central arena of the latter-day wonders; to be an asylum for the oppressed, and to hold forth a beacon of hope to the nations, by administering freedom, moderation, liberality and justice to all. And now that the heavens are open and the messengers of God are ascending and descending upon the sons and daughters of men, Spiritualism has gone forth to prepare the way for establishing thrones of judgment in other nations also. For the reapers are the messengers. And he shall send his messengers with the great sound of a trumpet, and they shall gather his elect from the extremity of earth to the extremity of heaven; extremes and boundaries meet. Are they not all ministering spirits, sent forth to minister to them that shall be heirs of salvation? Note the oppressions that shall be—not are. Messengers adapted to every grade and order of rational intelligence. And what if much that is false and trivial comes forth with the true, the fault is not with the messengers, but arises from the base material and low confused conditions with which they have to deal. As straw and chaff are purged from winnowed grain, so will all that is spurious and irrelevant disappear from the mature fruit of genuine Spiritualism.

## A TWICE PRONOUNCED PROPHETY.

And it shall be in the last days with God, I will pour out from my spirit upon all flesh; your sons and your daughters shall prophesy; your juveniles shall see visions and your seniors shall dream dreams; and even upon my men-servants and upon my maid-servants in those days will I pour out from my spirit, and they shall prophesy. (Acts ii, 17; Joel ii, 28.) This teaches that the gift of revelation and angelic communion which in the time of the prophet was enjoyed only by a few of more mature habits than the multitude, is in this day to become the possession of all, so that all may be instructed in the Lord. "And ye shall know that I am in the midst of Israel, and that I am Jehovah your God, and none else, and my people shall never be ashamed." The last sentence, the prophet doubles, verses 26, 27. Hence this state of things is forever to remain.

The most striking part of this prophecy was applied by the Apostle to the outpouring of the spirit on the day of Pentecost. But that was only a beginning; which infused into human nature through prepared media, living elements that for a time quickened into exercise hitherto latent powers and faculties of the soul. Its effects, like winter wheat deposited in the earth, were checked and repressed by the cold and cheerless reign of anti-christ, and did not immediately extend to all the human race, perhaps not to more than a tenth part who were designed to be the first fruits of the world harvest. This prophecy could not be completely fulfilled until the reign of the beast, (or wild nature of man) was closed, and the time came that the saints should take and possess the kingdom forever.

As Christ's first appearing brought the heavens and earth near together, opened wide the avenues of communication between the living and the departed, as appears from various passages in the New Testament, and caused spiritual gifts to

abound, a return of those conditions, with other indications herein mentioned, after an interregnum of more than twelve hundred years, is a sign that Christ has made his long expected and much wished for second appearing. That he has come in his glory and all the holy messengers with him. That the reapers have been sent forth to harvest the earth. The spirit knockings are a sign that the Lord has returned from the wedding, and is seeking volunteers to enter his service. That God has begun a second time to pour out His spirit upon all flesh formed in His image. That the everlasting kingdom is established, the judgement has commenced, and the fiat has gone forth to revolutionize the elements and kingdoms of this world until all are brought to work in harmony and concert therewith.

## MIND AND MATTER FREE CIRCLE.

ALFRED JAMES, MEDIUM.

MONDAY, Jan. 26th, M. S. 32.

After an invocation the following questions were asked and answered:

Question. Can it be denied that Christianity or the Christian Church with its eighteen hundred years of practical workings has failed to redeem the world from sin and crime?

Answer. I think that this question is not worded exactly right. In the first place, the working of Christianity has never yet been able to eradicate prostitution. In fact, they seem to be on the increase. There is taking place more and more a refinement of sensuality. It is not so coarse as it used to be. In fact, people can indulge in licentiousness hypocritically and be Christians. They profess an open horror of it and indulge in it in secret. It makes no difference whether prostitution exists in a fashionable way. While we discourage, vice increases in fashionable licentiousness, so Christianity has not been able to cope with this successfully. No one who violates the laws of their being can ever be pure. Therefore, that religion philosophy that deals with every relation of life is what we want, and must have in order to become a progressive people. If those who come to the Scriptures had spent half their time towards advocating reform of humanity, in the ordinary affairs of life, Christianity would have made such a mark that none could efface. But as things are it looks to me that it will be entirely blotted out. Your every day actions are what make up your individuality. There are two things with which you have to contend. Whether you will be the creature of circumstances or whether you will make them. In this lies all your success, no matter what your belief may be.

Q. Is it unreasonable to believe from what Modern Spiritualism has already done in its thirty-two years of practical workings, that could its mission have been carried for the past eighteen hundred years, this world would be a Paradise instead of the hell that we now find it, with all its selfishness, corruption, hypocrisy and deceit?

A. Modern Spiritualism has existed through all time—not for thirty-two years, but it has been changed and concealed by priests who had a knowledge of it. It has been led out of its original course altogether, and therefore we say Ancient Spiritualism was the infant in swaddling clothes—Modern Spiritualism is the half-grown youth, the mature manhood of this great revelation has yet to come. Spiritualism was born into this world just at the right time—that is Modern Spiritualism was. When people feel a necessity for anything it is always satisfied. The existing theological systems had become so corrupt that we had to have a new dispensation of truth. If Modern Spiritualism had been born eighteen hundred years ago and had to pass through exactly the same class of minds as the Christian religion has had it might not have performed more than the latter. The one was the stepping stone to another. To teach a philosophy above the understanding of the times is a waste of power. All Spiritualists have grown up to their present standpoint. They must take pity on those who disagree with them; but to be firm when you know you are right. Therefore, with all religious systems, when they have performed all that it is possible for them to do, their dissolution comes and in their place—upon their ruins, is built a nobler philosophy—a nobler religion and a purer life.

Q. Are mediums influenced and controlled by spirits?

A. Certainly a strange question to ask at a spirit circle. If you ask what kind of spirits they are controlled by I might answer you; but to go into what this question implies would be foolishness. The man who asked that question had better go home and form a circle, and they will soon see whether there are controlling spirits or not.

Q. How far are mediums responsible for their actions, and for what occurs through them by spirit influences?

A. This is an important question—one I consider ought to be clearly understood. It depends altogether on the degree of consciousness of the medium. If the medium is entranced—wholly unconscious—it would be folly to hold them responsible for what they say under those circumstances. If they are impressed or psychologized mediums, whenever they feel a bad influence, or one that is untrue, they should exert all their power of will to resist that influence. You say they cannot do this. They can, however, simply in the way suggested by Thomas Paine. He distinguished, in the workings of his mind, two classes of thoughts; one originating in the exercise of his will, and the other those thoughts that come to his mind voluntarily and unexpectedly. Thoughts or impressions of the latter class are from without, and being foreign to those they come to, they should be subjected to the most rigid examination before allowing them to govern your actions regarding them. You will have to school your reason to analyze these volunteer foreign impressions and judge and act accordingly. You should weigh them just as you would the advice of a friend. It depends on the degree of consciousness of the medium or person concerned; and this holds good from clairvoyance and clairaudience to the wholly entranced state.

Q. Is there such a condition of life as spirit ob-

session or possession of mortals, and if so, how is this to be overcome?

A. Obsession is a fact, just as much as that you live. There are two ways of accounting for it. First, an enforced purpose on the part of spirits of strong will to control the actions of their victims; and second, a voluntary giving way to bad spirit influences. That is, whenever you are tempted to do that which your moral sense condemns, you are possessed by spirits who can make you conform to their will and desires. Witness all forms

of insanity. I believe that in ninety out of a hundred of the cases of that kind they are cases of obsession. If they were really but the derangement of the physical structure of the brain, how is it that their intelligence or mind takes such fantastic directions? Simply because there is a spirit there who is trying to satisfy some desire that his removal from the mortal state deprived him of, or her of, as the case may be. As long as mortals make mistakes through ignorance of the eternal laws of creation, just that long they must and will be sufferers. That is the atonement, and the only atonement, he will ever be called to make. The good principle must finally triumph, but this will only be through the growth of human knowledge. If you do not try to remove these difficulties you will always suffer from these obsessing influences. It comes to a large extent from children being ushered into this life under inharmonious influences. It is the duty of every man and woman to study the proper conditions for bringing human beings into existence. Knowledge, true knowledge, and pure lives can alone redeem and save mankind from misery.

This ended the questions and answers. The following communications were then given:

GOOD AFTERNOON, Sir:—Man's belief and disbelief cannot alter a single fact; and every intelligent spirit upon its entrance into spirit-life immediately learns the fact of spirit communion with mortals, and as Spiritualists are those alone who keep the door open, we have to come to them or stay away entirely. In this mortal life I always encouraged a cheerful disposition. I tried to be happy myself and to make others so. In fact, I looked upon the sunny side of nature, and in spirit I have reached the conditions I made while here. This much for my spirit life.

But what has brought me here to-day is, that I have become interested in Spiritualism because it opens up to me vast chances for improvement both in spirit and by returning here. And as I was a writer when here and had much to do in that capacity, I was particularly interested in one sentence of your last editorial. It was in relation to representative writers on Spiritualism. What is a representative writer, not only on Spiritualism, but on any subject? One that has gathered together the best thoughts of other men or women on the subjects they have treated of. In fact, these representative writers work for fame, and as they gather fame in that way, in a very short time they set themselves up as masters of thought. Their writings are speculative and full of idle vagaries. But, then, in Spiritualism there are no representative writers. Each Spiritualist gives as much as they individually know of the phenomenal facts and philosophy of this movement and no more. They all have to learn from their own observation or the experiences of others what they know on this subject. What Spiritualism needs is, men and women to stand up before the world and tell the facts on which Spiritualism rests. All Spiritualists are convinced on different lines of facts and those lines of experiences ought to be told by every one. Do this and you will learn more than you will ever learn from representative writers.

Again, those writers who claim pre-eminence, when they are viewed by the light of reason, depart far out of the way of spirit light to gather thistles by the wayside. The road of spirit light is plain. First, convince yourself that there is such a thing as spirit. Second, take the facts that have convinced you, examine them thoroughly and if satisfactory make up your mind whether you will be a Spiritualist or something else. The day has come when men and women need no representative; but will say, proudly, "I represent myself." I will now leave you. I hope you will all have eternal happiness.

LEWIS GAYLORD CLARKE,  
New York City.

GOOD AFTERNOON:—It is some time since I passed to spirit-life. My adventures there have not been of a very pleasant character. In fact, any man, who in this mortal life, sells intoxicating drinks, does not have a very happy reception in spirit-life. When you are arraigned like a criminal—when you see widows and orphans accusing you of the ruin of everything dear to them, you caused in your mortal life, you have not much chance of being very happy. Then again—you see the wrecks themselves that you have helped to make; and when you look down and see these poor wrecks whose picayune you took for drinks, you get terribly discouraged; and in fact, you find you have in reality struck a "spiritual hell." It is my purpose here to-day, to make this as graphic as possible, as a warning voice to the sellers of intoxicating drinks. Your "hell" in spirit is not to be quenched until you have made an atonement, which by the law of recompense, benefits every one of the spirits you have ever caused to drop a single tear. Think and ponder upon this before it is too late, or else you will see the time when you would have been glad, if you had taken my advice. If this ever reaches my wife and children—tell her—rather let her children starve and beg, than sell rum.

EDWARD KEATING,  
Keeper of "Court Square," New Orleans.

GOOD AFTERNOON:—I do love so to come back! I have been back often. I come here to-day, (my sisters are here with me) to send a word to our dear father, Mr. Thomas Hazard. Tell him we are preparing a happy home for him in the spirit-life. Tell him to go on in his good work—to be firm in his own convictions of what is right. We are only waiting for him, to complete our circle in this beautiful spirit-life—when we will then go on with happiness. He has seen me materialized often. This is nothing new to him. We came to let him know we are ever watching over him—ever blessing and strengthening him. Tell him he is lying up choice spirit flowers and he will gather them after awhile. His mission is not yet finished. We want him kept here yet for the "cause" in the mortal life, and when he has fulfilled all that we desire of him, he will soon join us in the spirit; and as he has been kind and gentle in this mortal life, his departure will be like an innocent child, just sinking to sleep.

CONSTANCE, FANNY, (GERTRUDE).

GOOD AFTERNOON:—Well, if you happen to be born a nice man, and live "pretty high," you have got to feel it in your toes. (Oh! my—in pain.) I have often thought if I had not lived quite so "high," I might have enjoyed life a little better. Well, if I knew I had to suffer this way in coming here to-day, I would not have undertaken to come back, that is all. Well, to say what I have got to say, and get out as quickly as possible, I am in a position somewhat like this: that in spirit I am so glad to get out of my old pains and aches that I

[Continued on Sixth Page.]

## MIND AND MATTER.

PHILADELPHIA, SATURDAY, FEBRUARY 7, M. S. 32,

Entered at the Post Office at Philadelphia, Pa.,  
as second-class matter.PUBLICATION OFFICE.  
Second Story, No. 713 Sansom Street,  
PHILADELPHIA.

J. M. ROBERTS

PUBLISHER AND EDITOR

## Mind and Matter Free Circle.

We will, on Monday afternoon next, at 3 o'clock, have a free public circle at this office, which will be continued weekly on Monday afternoons at the same hour until further notice, at which Alfred James will sit as the medium. A portion of the time will be given to the answering of questions by the controlling spirits.

## Our Premiums.

Steel-plate engravings of the "Birthplace of Modern Spiritualism," "Homeward," and "The Orphans' Rescue," are choice works of art. Each subscriber, old or new, has a choice of one free. Any present subscriber sending a new subscriber's name is entitled to one free. Let each subscriber favor us with a new subscriber and thus possess both pictures free.

Read description of pictures and full particulars on another page. A little effort on your part, small in comparison to our efforts, would triple our list of subscribers in sixty days.

## PREPARE YE THE WAY OF THE LORD.

The recent lectures on Spiritualism, delivered by the Rev. Joseph Cook, in Boston, are significant as showing which way the wind blows in that quarter. Mr. Cook is a weathercock, and he is something more; for he has enthusiastic admirers, worshippers even. So has Tupper. Swimming on the upper current of public opinion, in his assumed role of Director of Boston thought, on Monday of last week he shook Professor Crookes and the London Dialectical Society in the upturned faces of a dense crowd assembled in the "Old South," and on Monday last he gave them a sight of Professor Zollner. Mr. Cook is neither a philosopher, nor a man of science, nor a theologian, though he personates all three. He maintains the place into which he has thrust himself by passing pietareens for quarters, but nevertheless he is nimble witted, and there is a deep significance in the fact that he dared to say what he did to a Boston audience, composed largely of the clergy. "I am aware," he says, "that whoever touches Spiritualism treads along a line on which, if he slips, there hangs over him the crack of doom." If anybody is calculated to walk on a moral tight rope across the Niagara of popular scorn it is the theological Blondin to whom the world is indebted for the Boston Monday lectures, and the skill with which, in the present series of lectures, he balances himself, almost makes the spectator hold his breath. "I am not about to assert" he says "that Spiritualism may bring a day in which the cultivators of science will be reverent believers in the fact of the supernatural and in the miracles of the Bible. Epes Sargent thinks it will. William Mountford thought it must. Robert Dale Owen was of the same opinion. But Katie King put him in her pocket and almost put the *Atlantic Monthly* there also." Mr. Cook himself is in no danger of that kind. If it is a question of camel's hair, he would prefer it in the shape of a shawl for his wife. That's the sort of forerunner he is. He may be the Erasmus but he will never be the Luther of the New Reformation. Nevertheless Erasmus was useful in his day and generation; and the Vicar of Bray was doubtless a valuable member of society. It is the trimmers who keep the boat from upsetting, though it must be acknowledged that their sudden shifting of position with a change of wind is sometimes a little laughable.

After calling attention, in an off-hand way, to the weighty thinkers who have accepted Spiritualism, Mr. Cook is forced to say something on the other side, and here he subjects himself to criticism. "Reformed (?) Spiritualists in great numbers affirm that there is nothing supernatural in any of the phenomena called spiritual manifestations." This is one of those eels that slip out of your grasp when you attempt to hold them.

"It is conceded by the most candid and the best educated Spiritualists that a vast proportion of their phenomena is the result of trickery." We deny it.

"Robert Dale Owen, after being an investigator of Spiritualism for years, was deceived by a coarse impersonation of a female trickster calling herself Katie King." Not so.

"The manifestations themselves have never as yet been investigated with scientific thoroughness and precision." And this in the face of Crookes' and Zollner's experiments! This assertion is like Mr. Cook's impudence, and the fact that such a pretender finds listeners in Boston and readers elsewhere only shows how shallow they both are.

"Truth or illusion, Spiritualism quickens the distinctively Christian faith of many!" That is saying the thing which is not, at the same time that this teacher of the teachers demands for himself and for his audience "absolute freedom of thought, straight forwardness like that of the sunbeam, calmness like that of the radiance which beats into the house in the noon hour!"

The whole performance is that of a clerical mountebank, but as we said before, it has a significance, as striking in its way as the scientific experiments of Zollner, soon to be presented in an English dress. While, therefore, we respectfully salute the Herr Professor, whose scientific attainments are only equalled by his moral courage, we are obliged to turn our backs on the time-serving priest.

Non tal auxilio, nec defensoribus istis.

## THE EDITOR-AT-LARGE BUSINESS RUN INTO THE GROUND.

The proclamation of Colonel John C. Bundy's twenty-three Editors-at-Large, as it appeared in the last number of the *Religio-Philosophical Journal* is as follows:

## TO SPIRITUALISTS.

You will all readily admit the need of an organized and sustained aggressive policy on the part of Spiritualists in dealing with the world of opposition and ignorance with which we have to contend in advancing a knowledge of Spiritual Truth. The desirability of meeting misstatements, ignorant criticisms and unjust attacks through the same channels in which they are given to the public, is patent to all and needs no argument. To overcome the obstacle in the way and secure this desirable object is to some extent possible now, provided united and persistent effort is made, and the sooner we begin and the longer we persist in such united and aggressive action, the easier will become the task.

While there is a general agreement as to the advisability of such action, there arise differences as to the best method of initiating and carrying on the work. There appear grave objections and dangers, in the minds of many, to clothing any single individual with authority to represent the millions of Spiritualists, and the certainty of division on this point will tend to seriously affect the desired object.

Further, the difficulty of raising a fund from year to year sufficient to pay an adequate salary for such service is broached, and with great force we admit in view of the unorganized condition of Spiritualists and the comparatively limited support given even to spiritual publications and lecturers. It seems to us that these difficulties and others nearly as serious can be overcome in a great measure and the work rendered feasible by dividing the duties and responsibilities of the work among a goodly number, who shall perform it without pecuniary consideration.

We are all co-workers, brothers and sisters in this glorious labor of love, and it matters not who does any particular task, so that it is well and promptly done.

Therefore, we the undersigned, pledge ourselves to gratuously do this work, and ask each and every Spiritualist, respectively, to write their names as members of our corps of advisers and helpers. Let all keep watch and guard, and whenever one sees occasion for action, let him either devote himself to the task, or refer it, with the proper data, to the one on this list whom he thinks best qualified for that particular case, or the special work in view.

The time demands our united action and united in a common cause we will zealously and persistently work together for the achievement of a common purpose.

J. M. PEEBLES, Hammonton, New Jersey.

Hudson TUTTLE, Berlin Heights, Ohio.

SAMUEL WATSON, Memphis, Tenn.

SAMUEL BIGELOW, Alliance, Ohio.

D. P. KAYNER, (Merchant's Building) Chicago, Ill.

E. S. HOLBROOK, (Nevada Block) Chicago, Ill.

Mrs. MARY WILSON, Lombard, Ill.

E. W. BOND, Willoughby, Ohio.

J. MURRAY CASE, Columbus, Ohio.

LYMAN C. HOWE, Fredonia, New York.

A. B. SPINNEY, 201 Woodland Ave., Detroit, Mich.

BROSNAN MURRAY, 223 W. 52nd St., New York City.

Mrs. EMMA TITTLE, Berlin Heights, Ohio.

J. G. JACKFORD, Hockessin, Del.

GILES B. STEBBINS, 1213 F St., N. W. Washington, D. C.

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A. B. FRENCH, Clyde, Ohio.

H. H. BROWN, 226 Stephen St., Brooklyn, N. Y.

Mrs. MARIA M. KING, Hammonton, New Jersey.

W. M. COLEMAN, Fort Sill, I. T.

W. M. FISBROUGH, 829 DeKalb Ave., Brooklyn, N. Y.

C. FANNIE ALLYNS, Stowham, Mass.

J. A. HOWEY, 940 So. 3d St., Philadelphia, Pa.

The reader will see that the avowed object of these twenty-three mutually self-appointed editors and editresses is the same that prompted the "project" of the *Banner of Light* to obtain the appointment of one Editor-at-Large who should speak through its columns. On reading this erratic and amusing announcement we are wholly at a loss to determine whether it was sent forth "in fun or earnest," (as the boys say). If in fun, it is one of the keenest pieces of sarcasm that was ever practised upon the weaknesses and foibles of senile egotism. We know the merciless cruelty of Col. Bundy's disposition, and how incapable he is of sparing the gentle forbearance of his great Boston rival, and therefore we incline to think he has sought in the above manner to overwhelm the latter with ridicule and scorn. At all events, Col. Bundy could have hit upon no plan that would have so effectually accomplished that object as the one he has resorted to.

There is one difficulty, however, in the way of accepting that theory, and that is, that he should have so easily succeeded in getting those volunteering assistants above named, to aid him in bantling the old *Banner*, if not in annihilating it.

By what enchanter's wand does Col. Bundy make such men as J. M. Peebles, Hudson Tuttle, Samuel Watson, E. W. Bond, J. Murray Case, Lyman C. Howe, A. B. Spinney, Giles B. Stebbins, E. V. Wilson and Wm. Fisbrough dance to his fiddling and render themselves as ridiculous as clowns in pantomime. Is there not too much reason to believe that the secret of his magic power lies in his affiliation with the Jesuit power in spirit life whose sleepless aim it is to render Spiritualism outside of the Roman Catholic Church as absurd and odious as possible; and to divide and overwhelm the friends of Spiritualism?

It is impossible to conceive the folly of reasoning and accountable men and women that would suffice to explain such an irrational and worse than impracticable proposition as the above announcement contains. There is just about as much sense and reason in that proposition as there would be, on the part of the college of Cardinals, to decide to do away with one pope and constitute each cardinal a pope with power to infallibly decide all matters whether in or out of the church. Spiritualism neither needs nor admits of one pope nor twenty-three popes. But if it must have a pope at all we vote for "Fatty" Hoover against the world. He's the only man that is fit to fill the bill. It is true he is not much in the *bull* line, but when he brays you would imagine that all the bulls of Bashan were bellowing at once. He would more than make up for the din of *bulls* that would be turned loose by twenty-three popes, of whom three are Hudson Tuttle, Giles B. Stebbins and E. V. Wilson.

Dear reader, we want you distinctly to understand we will not be your pope under any circumstances whatever; so don't ask us. The height of our ambition is to run MIND AND MATTER wherever she can serve the cause of truth; and to leave all the honor and glory to its spirit and earthly friends, by whom alone it can be made successful and useful in inculcating Spiritualism.

In order to test what earthly use all this army of Editors-at-Large is I propound the following question to them one and all and I promise to publish their replies in MIND AND MATTER.

Some months since, Col. John C. Bundy, D. P. Kayner, (without the M. D.) Alf. S. Hutchinson and some ten or twelve congenial associates set their heads together to slander and lie Mrs. Anna Stewart and Miss Laura Morgan out of their good name and fame as women and mediums. In this attempt they utterly failed. How ought the discomfited villains to be treated by honest and respectable Spiritualists? We know the public are very much interested to have your respective views upon that subject; and would like to know whether that conduct is a proper precedent to be followed hereafter by the enemies of Spiritualism.

The desirability of meeting misstatements, ignorant criticisms and unjust attacks through the same channels in which they are given to the public, is patent to all and needs no argument. To overcome the obstacle in the way and secure this desirable object is to some extent possible now, provided united and persistent effort is made, and the sooner we begin and the longer we persist in such united and aggressive action, the easier will become the task.

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The intelligences of the spirit world often have more disinterested, liberal and comprehensive views than shortsighted mortals whose judgments are liable to be warped by some private interest, personal consideration, inordinate self-conceit or otherwise a selfish ambition. That the Editor-at-Large project originated with the spirits, and that it will be carried forward to a successful termination is now more than ever manifest to us.

As evidence of the extent to which Brother Colby attenuated his expectations it is only necessary to say that in the course of the first week after he announced the great project the proposed fund had increased just two dollars. This suggestive fact leaves one querying, whether the "Editor-at-Large business" was not more the result of "short-sighted mortals" than of spirit de-sires and purposes.

On such a slender showing as that Prof. S. B. Brittan, in the next issue of the *Banner*, publicly accepts the tendered position of Editor-at-Large. Dr. Brittan says:

"The Spiritualists who read the *Banner of Light* are pre-

sumed to be familiar with the correspondence elicited by the

proposal to employ the undersigned in the capacity of Edi-

tor-at-Large, whose duty, as already defined, will be to

vincent the just claims of Rational Spiritualism—and such

general interests of the Liberal Religion and all Practical Re-

form as the terms may be understood to imply—in the sci-

entific, religious and secular journals of the country. The en-

lightened and unselfish spirit in which the Proprietors of the

*Banner* have seconded the proposal, and the generous re-

sponses (?) of those who have already contributed to the

fund for this purpose, together with the rapidly-accumulat-

ing evidence that the Spirit World has made the enterprise

its own, have left the writer no reason to question either the

necessity and propriety of performing this duty before urging others to contribute. The committee comprise the following persons:

Henry J. Newton, 128 West 33d street, New York; Mrs. Mary A. Newton, ditto; Lewis T. Warner, M. D., 19 East 39th street, New York; Prof. J. R. Buchanan, M. D., Eclectic Medical College, 1 Livingston place, New York; Hon. John L. O'Sullivan, 21 West 30th street, New York; Hon. Nelson Cross, 191 Broadway, New York; Rev. Charles D. Lakey, 175 Broadway, New York; Mrs. C. D. Lakey, at the New York corner Broadway and 52d street, New York; Edwin D. Babbitt, D. M., 21 Clinton place, New York; Eugene Crowell, M. D., 196 Clinton avenue, Brooklyn, N. Y.; A. E. Newton, N. J.; Jerome Fassler, Sr., Springfield, O.; Augustus Day, Detroit, Mich.; George A. Bacon, Boston, Mass.; Henry Kiddle, A. M., 589 Lexington Ave., New York; Louis de V. Wilder, A. M., 214 West 13d street, New York; Charles Partridge, 129 Broad street, New York; Mrs. Nettie C. Maynard, Springfield, Ohio; E. C. Leonard, Binghamton, Binghamton Co., N. Y.; W. H. Pinkham, 233 Western Ave., Lynn, Mass.; Cephas B. Lynn, Boston (Charlestown district), Mass.; S. B. Nichols, 337 Broadway, New York."

As further notice to those who are willing to hire some one else to do their thinking and writing for them, Bro. Colby says:

"Subscriptions to this Fund—which will be publicly acknowledged in the *Banner of Light*—should be forwarded to Messrs. Colby and Rich, Treasurers, 9 Montgomery Place, Boston, Mass.; but if more convenient to the one making the subscriptions, the same may be handed to the Editor-at-Large, or some member of the above enumerated committee."

Bro. Colby then refers the readers of the *Banner* to the spirit authorization of this movement as follows:

"In this connection we call attention to the message of Dr. H. F. Gardner on our sixth page, wherein he fully endorses from his spiritual standpoint, the selection of Bro. S. B. Brittan as Editor-at-Large, thus giving another proof that this particular matter was inaugurated by a band of spirits who are fully aware of the necessity of promulgating the truths of Spiritualism through the secular press as well as through the organs devoted to the cause."

Here is the message of spirit Dr. Gardner referred to by Bro. Colby:

"There is another matter which I would speak of now, while here, because I think returning spirits should be as practical in what they say and do for humanity as possible. I observe that at this time there is a project started to raise a fund to support an Editor-at-Large, who will undertake to defend Spiritualism and other liberal ideas. This is one of the most important movements of the age. The secular press is teeming with petty slurs and misrepresentations of Spiritualism and Spiritualists; and Spiritualists may have become such a body in the United States that the time has arrived to make themselves heard and felt abroad among the people. In order to do this they must have one well versed in liberal ideas, one fully competent to reply to whatever comes up before the people, and one who will use his time and talents in defense of our philosophy and in defense of reformatory measures. Certainly to do this we need a fund to begin with, because it will take the whole time and strength of such a person to be devoted to this purpose. I do hope that the Spiritualists of America will see to it that this project is not allowed to rest, but let it go on for the spirit world has really started it, and they do not mean that it shall drop through for lack of means; therefore, if each one will open his purse, and do what he can, give what is needed, we will guarantee that before another twelve-month has rolled away, Spiritualism will ride a very different standard, and will have a very different platform among the people, and they will realize that Spiritualism is of great importance, for it is spreading far and wide; but it is not a thing to be crushed or to be shamed, but really the standard of an *Angel of Light*, who comes forth to give glad tidings of an angel of good will to all men."

That that is a spirit message there is little if any reason to doubt. That it is from the spirit of Dr. H. F. Gardner is possible, if not probable. But that it comes from a spirit that is seeking to advance Spiritualism is not possible. If that communication is from Dr. Gardner, he has concluded to "run a muck" against all he cherished when he was on earth. You will see, dear reader, that he endorses the scheme, or "project," of Bros. Colby and Brittan for the especial reason that, before that "project" is prosecuted a twelve month, *Spiritualism will raise a different standard, and will have a different platform*. Does that sound very much like the spirit of that sturdy and unyielding old champion of Spiritualism? We know it does not, and therefore regard it as coming from a spirit enemy, who sought to fraudulently use the influence of Dr. Gardner's name to help on the work of dividing the friends of Spiritualism. The true friends of Spiritualism neither want, nor will they tolerate, any *different standard or any different platform* for the spiritual movement. That standard was given into their hands by the spirit friends of Modern Spiritualism, and its platform was made by high, intelligent and benevolent spirits; and neither is to be supplanted by anything that the enemy could devise or resort to.

What are we to think of Bro. Colby when we see him rejoicing and chuckling over the gross and humiliating insults which this spirit dissembler has heaped upon him. We shall be greatly mistaken in Prof. Brittan, if he feels any gratification as being used as the bastion for the shoulders of his obsequious brother of the *Banner of Light*. What a lesson does not this whole miserable farce teach. Messrs. Colby and Rich having surrendered their responsibilities as the proprietors and publishers of the "oldest spiritual journal," have found it desirable, if not necessary, to find some literary John Donkey to bear the load which they should have borne themselves. They have befooled themselves as to the least expensive means of obtaining such a beast of burden. They search around and they find a waiting *monture*, as the French would say, and they hold out to him a whisp of thistles labeled Editor-at-Large; and he being extravagantly fond of thistles rushes after this delightful provender. Our brethren of the *Banner*, not caring to provide the necessary supply of thistles call upon the gaping crowd around to go to gathering thistles for the braying and impatient animal; and their mutual enemies in spirit life stand over the way laughing as if they would split their sides. All this comes from that absorbing selfishness that has threatened so often to wreck the spiritual movement. This whole "project," reduced to its original elements, is just this. Brothers Colby and Rich want the services of Bro. Brittan to edit the *Banner of Light*, but do not want to be at the expense of supporting him while so engaged. They have, therefore, resorted to this out-of-the-way measure, to get such Spiritualists as they can influence to do so, to foot the bill and enjoy the profits. Is it any wonder that these brethren should draw to them by such selfishness, just such a manifest enemy of the spiritual movement as is the Dr. Gardner personator?

The fruit of this selfishness is already beginning to ripen, in the shape of a whole regiment of Editors-at-Large, who seek a little gratuitous advertising as the reward of their editorial labors. The *Banner of Light* can only afford to run one Editor-at-Large. The *R. P. Journal* gives twenty-three of them for nothing. We are at a loss to decide which "project" is the most worthless; or which is the most pernicious. It is to be presumed that the twenty-three shining spiritual lights presented by the *R. P. Journal* each contemplate having "a different standard and a different platform" for Spiritualism, before the year is out; and that each of them is authorized to represent the spirit world, by the John W. Edmonds and H. F. Gardners in spirit life. In view of this deluge of spirit influx we propose to nail the "Old Spiritual banner to the Old Spiritual platform" and fight it out against all new-fangled banner and platform nonsense. For the *R. P. Journal* "project" see another editorial article in this number.

Oh! no; don't thank us, gentlemen. We are only doing our duty in showing up the little game of selfishness that you are one and all playing, to help yourselves and to divide Spiritualists. You will find it a losing game, gentlemen, every time you play it. Truth and honesty can never be beaten by selfishness and hypocrisy, you may rest assured. The former will ever win, and this you will find to your sorrow. Why can't you see it? Remember that professions and names amount to nothing in times of trial; actions and deeds only amount to anything. Less of the former and more of the latter, if you please. Try one-tenth as hard to unite Spiritualists as you are doing to divide them, and all opposition to Spiritualism will soon be overborne. Try it just for a change. We know it will do you good.

#### Mrs. Nettie Pease Fox Home Again.

ROCHESTER, N. Y., Feb. 1, M. S. 32.

*For Mind and Matter.*

Mrs. Fox, on making her appearance at the Academy of Music, this morning, was greeted with round after round of applause, showing conclusively the high esteem in which she is held by the Spiritualists here. All were greatly rejoiced to welcome her back from your city, and to learn, through *MIND AND MATTER*, that she had won "golden opinions" from all who heard her there. She took for her subject, "The Age of Reason," and handled it in very able manner. She always does well, but this morning she surpassed herself, if such a thing were possible. She said that evil was not the curse of a God or Gods, but only the signs of ante-natal conditions—in one word, ignorance. That we were passing from an age of Faith to an "Age of Reason." That the physical universe is governed by law. The churches tell us to pray. Have you ever known any great good to be done by prayer? Did it loosen the shackles of the Africans? Has it stopped the great evil of intemperance? and has it fed the starving millions?

In the evening we celebrated the one hundred and forty-third birthday of Thomas Paine. D. M. Fox was appointed president and F. S. Webster as secretary. Mr. Fox delivered a short address and read pointed and convincing extracts from his political and religious works. He was followed by the writer, Mr. Miller, Moses Hayes and Mrs. Amy Post, who is so well known as an earnest worker in the past anti-slavery days and stood in the front ranks in defending the Fox family from a priestly mob, by giving them shelter under her own roof. She said she had only a very few remarks to make. She had read Paine's works nearly sixty years ago, when a girl only eighteen years of age, but had to do it in secret, and she was convinced at that time of the truth of his reasoning.

At the time of his death the superstition and prejudice was so great that even the Friends or Quakers would not allow his remains to be laid in their cemetery; and when the monument was erected in 1835 by a few devoted admirers, the occupant of the grounds would not allow them to erect it on his premises and they were obliged to place it near the fence in the highway, a short distance from the grave; a monument of their prejudice, as well as of respect for the man.

Mrs. Post then said she visited his grave a number of years ago in company with Mrs. Leah A. Fox (now Mrs. Underhill, of New York city), one of the far-famed Fox family of mediums, and while standing there in conversation about Paine, and his noble works, rappings plain and distinct came upon the monument and rapped out these words: "I thank you, friends," which had ever remained as a benediction on her head.

Mrs. Nettie Pease Fox delivered an eloquent eulogy on the author of the "Age of Reason" and spoke of the part which he took in aiding the patriot cause during the dark days of the American revolution and of the burning words which he uttered when the question of armed resistance to tyranny was being discussed.

She closed with the following original poem, which was very impressive and expressed the deep reverence and veneration of the followers of

THOMAS PAIN.

See the swiftly rolling years,  
The flood of grief, and wrong, and fears,  
Rolled backward over hill and plain  
By the truthful voice of Thomas Paine.

See the flower-enamed earth,  
All forms of beauty and of worth,  
From swelling bud to golden grain  
Proclaim the name of Thomas Paine.

See the child when the day is done,  
His face turned to the setting sun,  
Forgetful of to sad refrain,  
Call blessings on good Thomas Paine.

See the death of error weeds,  
The fall of faith, the crash of creeds,  
And on the site of bloody fame,  
See temples rise to Thomas Paine.

See happiness for great and small,  
The good of one, the good of all,  
And every heart and every brain,  
Honors the noble Thomas Paine.

Mr. Fox then made a short closing address in which he reviewed the progress made in this city during the past year. He advocated taxation of church property and stated that a bill for this purpose had been introduced by Hon. Charles S. Baker. He claimed that this was the result of the efforts of the Liberal league which had asked Mr. Baker to state his views upon the subject last fall. When he answered satisfactorily on this subject they had supported him by their votes. He spoke

of the idea which was advocated by orthodox preachers that Thomas Paine was in hell. He had been there according to that idea more than seventy years, and if that were so he has certainly made some improvements in that locality. Colonel Fox thought that he would certainly have introduced drainage and water if they were needed in the infernal regions. He then announced that services would be held at the Academy of Music, at 10:30 a. m., and 2:30 p. m., every Sabbath during the coming year, commencing next Sunday.

#### True Bravery—Cravens To the Rear.

PHILADELPHIA, Jan. 30th, 1880.

*To the Editor of Mind and Matter:*

DEAR BROTHER:—Permit me to say through the columns of your paper, a word suggested by the reading of the article in last week's number, entitled, "Spiritualism that has the right ring."

I cannot refrain from expressing my admiration for the bold, independent spirit of Mr. Hodge, of Darien, Wisconsin.<sup>4</sup> Are there any more among the Spiritualists of the same mind and independence? If so, let them speak out. It is this kind of common sense that strengthens the weak and skeptical. I say, *speak out*; for the man or woman who dares not stand up for what he or she conceives to be truth is nothing more nor less than a miserable fence-rider, the most despicable phase of humanity existing under the heavens.

I am not a Spiritualist as yet, but I am an honest and unprejudiced investigator, eagerly devouring every grain of truth I can find; and I have thought a hundred times the exact sentiment expressed in the second paragraph of the above named article;—i. e., "Spiritualism is either the grandest revelation vouchsafed to the human family, or the greatest fraud ever perpetrated upon them." And I trust that the cloud of uncertainty which seemingly attends this question will be long rifted for me, and I can say, of a truth and certainty, which it is.

Now I am compelled to adopt the above implied "if" until Spiritualism proves itself beyond a doubt to be the truth; and I am confident this will come in its own good time. But it is a question in my mind whether you, (Mr. Hodge) have any right to this qualification. It seems to me, according to the radical ring of the rest of your article, that you have progressed beyond this "if" and can, or ought to say, I know Spiritualism is the grandest revelation ever given to man. If you do know this, my brother, ring it out, post it upon the street corners; go mad over it; do anything; so you let the people see you mean what you say. If Spiritualism is true, Spiritualists are entirely too tame. They must be radical at the risk of the court room and the prison cell. There are many worse places in this world than the prison cell, and I admire the man or woman brave enough to assert his or her right in this so-called free country at the risk of liberty. Why, if angels can visit you anywhere, can they not visit you in the cell? Ask your heroic champion, James A. Bliss. He says, "I would not take a million of dollars for my experience in the prison cell!" If angels can guide you, will they not also defend you?

You say, "Spiritualists have taken a back seat long enough." My Methodism asserts a prerogative here, and I say, "Amen!" It lies with you to pitch the battle. If you have the angels on your side, you must know you are the stronger party. The疑虑 is uncertain upon this point, and she dare not, nor will not, make the attack.

I suggest that all the Spiritualists who can come armed with this formidable weapon—I know whereof I speak—will come to the front and send *MIND AND MATTER* forth to open the contest at every point. There ought at least to be 1,000,000 copies distributed gratis at every door, and only a few pennies from each of your pockets would accomplish this great work. I am ready to give my mite and the promise also not to take up arms against you. Hundreds should and would gladly read this paper, who do not know its existence, and who could not find it if they did know of it.

If Spiritualism is true, I am jealous and want to see its rights vindicated.

Yours in the love of truth, E. S. CRAIG,

No. 1501 Edgeley St.

#### Special Notice From "Bliss' Chief's" Band.

"Me, Red Cloud, speak for Blackfoot, the great Medicine Chief from happy hunting ground. He say he love white chiefs and squaws. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send paper. No wampum for three moons."

Those who are sick in body or mind will be furnished with magnetized paper for the space of three months without other charge than three cent stamps to pay postage. From what we know of the power of these spirit friends we feel warranted in encouraging the afflicted in seeking their services in the way suggested. Circles sitting for development will find their object promoted by sending for some of the prepared paper. Address, James A. Bliss, this office.

#### Remarkable Cure.

CAMDEN, N. J., Jan. 27, 1880.

*Editor Mind and Matter:*

I wish to say through your paper that I was suffering from asthma and consumption for several years. My sufferings were beyond description, and I was given up by my physicians, and my friends were looking for my death every hour. A friend advise me to try Madam M. J. Phillips' treatment. Thinking I might get some relief I sent for her. She said my case seemed hopeless; but she gave me one treatment, and in less than thirty minutes I was relieved, and under her treatment I recovered very rapidly, and now I consider myself well. I advise all sufferers to try Madam M. J. Phillips' treatment. For further information call and see me at 400 S. 2nd street, Camden, N. J. Yours truly,

MRS. SARAH SHERIDAN.

J. McFarland, 73 Lane Avenue, Columbus, Ohio, writes: "I have been reading your paper for a few weeks, and ever pleased with the bold stand you are taking in defense of truth and sound philosophy, as well as mediums who are but the mouth pieces through which the angel world is pouring a flood of celestial light upon our terrestrial sphere, and causing the dry bones of old Orthodoxy to shake, as did the 'dry bones in Ezekiel's vision.' I did not intend to write a communication, and will just say, if you send me a premium picture, I would like 'The Dawning Light,' or the birth-place of Modern Spiritualism."

Mr. Jones, the founder of the *R. P. Journal*, was a man of talent and wealth, and very self-reliant. Col. Bundy married Mr. Jones' daughter, and from the first was secretary for the publishing company—so was fully conversant with every interest of the paper, and a very proper man to succeed Mr. Jones at his death, as he did.

Col. Bundy is a pleasant, genial, companionable man. There was a time when the *R. P. Journal* had considerable circulation in New England, and I often in my movements found it in offices and parlors, but for the past two years I have not seen a *Journal* in that section. I only know of its course by your controversy with it, and only occasionally seeing *MIND AND MATTER* am not well posted in the matter.

I came from Chicago some four weeks since. I did not see a *R. P. Journal* while there. I judge its circulation has now decreased very low in that city, from the tendency of things—the absence of the paper in the houses of Spiritualists—and common remarks of Spiritualists.

#### The Spiritualism of the Bible.

*To the Editor of Mind and Matter:*

My first parallel of spiritual action in the Bible to that of Spiritualists nowadays, is: (Matthew xvii: 1, 2, 3). "And after six days Jesus taketh Peter, James and John, his brother, and bringeth them up into a high mountain apart. And was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And there appeared unto them Moses and Elias talking with him."

Jesus was probably the best human medium ever upon earth, and knew best the value and importance of conditions for any spiritual work. He selected three of his most faithful disciples and went away into the mountain, apart, above, in the quiet. Then and there they had what Spiritualists now call a circle, or a seance, with the three disciples of the whole twelve that were most in harmony with him. The conditions were perfect for the occasion, and what was the result? Moses and Elias' spirits, whose natural bodies had been buried in the ground many years, appeared and talked with Jesus.

Moses was once a man, fulfilling man's mission. He died on Mount Nebo, and the Lord buried him there more than twenty-five hundred years before this event. (See Deut. xxxiv: 5, 6.) Elias was there also. Who was Elias? There was no character recorded in the Bible as Elias. Biblical scholars claim that the prophet Elijah, who lived some nine hundred years before the advent of Jesus Christ, was the spirit called Elias, once a man like Moses.

Elijah the prophet was the man on earth and Elias the spirit that appeared with Moses and talked with Jesus, was translated and taken up in heaven by horses and a chariot of fire, and seen by Elisha, Elijah's special friend and attendant. (See 2d of Kings, ii, 11.)

It is also believed by theologians that John the Baptist was the spirit of Elijah, who just preceded the coming of Jesus, who announced his coming, and went about preaching in the wilderness, "Prepare ye the way of the Lord and make his paths straight." Be it either or both, it carries the same proof that spirits survive their bodies—continue their faculties and can use them under favorable conditions in communicating to their surviving friends. What are the central points of faith that constitutes a Spiritualist? I answer: First. Belief in the immortality of the soul—continuous life beyond the death of the body, with every faculty except the physical in tact. Second. That the spirit may return to earth—to our homes—and under proper conditions and having proper mediumship, can and do communicate to us intelligent information from that state of higher life. Third. All Spiritualists believe that there are mediums, so constituted that spirits can and do control them so as to use their organs and faculties in some form; and control and use the organs of speech of such mediums, and effect other faculties so as to give through them reliable intelligence from spirit existence to us in our mortal form.

This central faith is common to all, and constitutes a Spiritualist. Spiritualists may or may not accept or believe all or any part of what may be communicated, notwithstanding they may believe in the antiquity of the medium.

## SPIRITUALISTS, WATCH AND EXPOSE THE FRAUD.

It will be remembered that twice before we have cautioned our readers against one William S. Roberts. We repeat that caution, as we have reason to believe he is serving the Jesuit enemies of Spiritualism and is being used by them to injure the cause. The following facts will show that we are not doing this man any injustice.

Two gentlemen attended a seance held by Roberts at the house of a Mr. Evans, No. 207 East Sixty-second street, New York city. The circle was arranged and changed from time to time, but nothing occurred.

At length one of the gentlemen was asked to go into the cabinet, prior to which the lights were turned down so as to leave the room in darkness. On entering the cabinet he was asked if he was afraid, and assured by Roberts, or the spirit controlling, that he would not be hurt. While in the cabinet the investigator was permitted to examine Roberts' person, and the cabinet by the sense of touch, with the following result: Roberts was partly disrobed; his coat, pants and shoes were stowed away under the chair. He had on an overgarment of some light material. Having satisfied himself of the position of affairs in the cabinet, he said to Roberts or to his control, that he was a gentleman and would not interfere with the performance and wanted it to go on. Several times forms showed their feet below the curtain, but made no further demonstration. Then it was announced that the power was exhausted and there would be no further manifestations. The lights were turned up and the circle dispersed.

We have every reason to believe that statement to be substantially correct. That being so, one of two things is very clear, either that the medium was under the control of inimical spirits who took that method of creating another scandal to the prejudice of Spiritualism, through the discoveries of the investigator who was called into the cabinet; or it was the purpose of Roberts to bring about that object. In either case nothing but evil can come to Spiritualism through him, and he should be discomfited by every friend of the cause. Let the enemy patronize and maintain him, and he can do the cause no harm. Roberts is a Catholic, and is completely under the control of the priesthood of that Church. We are advised that he is now acting under the counsel and direction of the conclave of the Propaganda in New York city. Let him severely alone.

## EDITORIAL BRIEFS.

HARRY BASTIAN's present address is 164 La Salle street, Chicago, Ill.

Don't fail to read the Co-operative Association advertisement in another column.

MR. WELLA ANDERSON, spirit-artist, writes that he intends to take a trip to the East, in about two weeks.—*Spiritual Record*.

Do not fail to read the prophetic communication of Spirit P. B. Randolph, in the "Experiences," on the first page of this issue.

GO TO SEE "East Lynne, or the Elopement" at Assembly Buildings, corner Tenth and Chestnut streets, Thursday evening, Feb. 12, M. S. 32.

MADAM M. J. PHILLIPS, M. D., formerly of Borden town, N. J., has located in this city at No. 15 North Second street. She treats all kinds of acute and chronic diseases with marked success.

MR. JAS. A. BLISS, "Red Cloud and Blackfoot's" medium intends to keep a record of all the cures that are effected through their magnetized paper. Those who have received benefit from its use should aid Mr. Bliss by sending statements to that effect.

MIND AND MATTER, in keeping with its accustomed enterprising spirit, with its issue of January 17, publishes, in supplement form, two inspirational lectures delivered in Philadelphia, one by Mrs. Nettie Peace Fox, of Rochester, N. Y., entitled, "The World Without a Bible;" the other, by Mrs. R. Shepherd, of Minneapolis, Minn.; upon the question: "Do Spirits Believe in the Absurdity of a Trinity?"—*Spiritual Record*.

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THE large hall of the First Association of Spiritualists of Philadelphia was filled to overflowing last Sunday morning and evening, to listen to the utterances of Mrs. E. Watson, who has been engaged to speak for the association the Sundays in the present month. The spiritual cause in Philadelphia was never in a more flourishing condition than at present. New mediums are being developed daily and the influence exerted by them is showing itself in the accession to our ranks from the churches and liberals.

WEDNESDAY, Feb. 4th, M. S. 32, was the closing day of Dr. J. V. Mansfield's liberal offer. Since the fourth day of October last, hundreds have availed themselves of the opportunity of receiving answers to sealed letters addressed to their friends under the Doctor's liberal offer, and with few exceptions have expressed themselves perfectly sat-

isfied with the answers received. To Dr. J. V. Mansfield we return our sincere thanks; and the timely assistance in our work of the enlightening the human race he has given, can never be paid for in gold, but we trust in the "great beyond" that he will receive his pay a hundred fold. Dr. J. V. Mansfield will continue to sit for the public at his residence No. 61 W. 42d street, N. Y. City, and will answer all sealed letters when sent to him accompanied with \$3 and four 3-cent stamps to pay postage.

DR. R. C. FLOWERS, of Alliance, Ohio, spoke before the Co-operative Association of Spiritualists on Sunday, Feb. 1st. It is seldom that the Philadelphia Spiritualists hear such radical discourses as were given by that gentleman, both afternoon and evening. The afternoon discourse was, "The Conquests and Demands of the New Religion." The speaker drew a strong picture of the Old Testament, Jehovah; and then, as a contrast, presented the claims of the Spiritualists' God. The first he represented as tyrannical, jealous, unjust, vindictive, punishing the innocent for the guilty, never keeping his promises, etc., while the latter was just, true, punishing the guilty, true to nature in all his promises. The applause was great as the speaker made the comparisons, showing that the audience was in accord with the views of Dr. Flowers. He will address the association the remaining Sundays of this month.

## KIND WORDS.

A. G. Kent, Assyria, Mich., writes: "As one of my neighbors has concluded to take your paper believing it to be the champion of right, you will find enclosed three dollars, together with another sealed letter to Dr. J. V. Mansfield."

Mrs. Harris Durkee, Geneva Lake, Walworth Co., Wis., forwarding subscription writes: "I am a reader of the *Banner of Light*, but enjoying the spirit of your paper, would wish its columns to read each week as I believe it to be a just defender."

C. H. Greene, Rochester, Mich., writes: "Enclosed you will find one dollar for which please continue your plucky sheet to my address another quarter, and the picture "Homeward." Your paper, especially the experimental part, I think altogether lively reading."

Tryphena C. Pardoe, Ellington, N. Y., writes: "Your last issue of MIND AND MATTER, is so replete with genuine good, that I could not help improving this opportunity to return thanks for your favors, I hope and pray heaven's blessing may stand by it forever. I circulate it freely."

J. C. Johnson, Sedalia, Pettis Co., Missouri, renewing subscription writes: "I must have your paper—the most frank and outspoken in the world of its kind. My wife always asks for MIND AND MATTER every Sunday morning, and we have no satisfactory Sabbath when we don't have it."

Mrs. E. A. Palmer, 2049 Market St., Phila., writes: "I write to express to you my appreciation of the fearless course adopted in your valuable paper in defense of the oppressed and wronged, for justice and right, and your able struggle for the liberties of humanity. I have received much benefit to my bodily health by attendance at your circles, and desire to express to you and Mr. Bliss my heartfelt thanks. I hope each of you may long continue in your respective capacities for good and that success will crown all your efforts."

Mrs. L. A. Craig, Beaumont, Texas, forwarding subscription writes: "Enclosed please find a sealed letter for Dr. J. V. Mansfield. I am very much pleased with MIND AND MATTER, and hope you may be sustained in the good work. We do not enjoy many advantages in our portion of the state, of the good of our beautiful religion only through literature. I have taken the *Banner of Light*, since I began the investigation of Spiritualism, and expect to be a life subscriber to it and MIND AND MATTER as long as they both live."

Mrs. S. M. Lott, of Lottsville, Warren Co., Pa., writes: "Enclosed find \$2.15 for one year's subscription for MIND AND MATTER, with the premium 'Homeward.' Your paper, much improved in looks, and its new dress fits nicely; its trimmings, rich in beautiful inspirational thoughts from spirit and mortal, call forth interest and investigation from inquiring minds. May its clear type pages never be sullied by aught that could mislead the honest investigator in his search for truth. Thanks forward of invitation to (now past) festival in Philadelphia. I read with much pleasure the proceedings of that evening, which must truly have been very gratifying to yourself. I received the pictures of 'Verity' or 'Billy the Boothblack,' and I am much pleased—thanks."

S. N. Maxam, Shelburne Falls, Mass., forwarding subscription writes: "I like the ring of your paper very much. Bundy is making all common sense Spiritualists sick in the way he uses D. M. Bennett. I am not a materialist, but I do think that D. M. Bennett has done more for the Liberal cause than any one man since the days of Washington, Franklin, Paine and Jefferson. I have taken the *Truth Seeker* from the beginning, because it told so much truth; but I do not think Infidelity a good doctrine to teach, even if it were true, for every one has a thirst to exist in a happy state after this life, and that is in our natures, and is one of the greatest proofs we have of an after life. Did the God of nature give mankind this thirst to exist hereafter to humbug him? Let us hear from you, Brother Roberts, in regard to it."

R. B. Kaufman, Arkadelphia, Ark., writes: "I rejoice to know that there is at least one spiritual paper that will defend mediums against the vile slanders of unprincipled calumniators, such as Hutchinson & Co. I have known Anna Stewart since the first seance she ever held at Pence's and I am satisfied that she is not only a most wonderful medium, but a lady of mild and gentle disposition and good moral character. If she were not genuine, Dr. Allen Pence is not the man that would furnish at considerable expense a home for the family, seance room, gas, etc., out of his own means. Miss Laura Morgan I have known from her first development, and have a statement to furnish you soon. I never seek prominence in such matters, but justice should be done to all. Go on, and may the good angels guide and assist you and may your life be a long one to battle for the right."

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## [Continued from Third Page.]

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RICHARD OSGOOD,

Lynchburg, Va.

Good AFTERNOON.—This gentleman that wishes to communicate this afternoon is a Jew; born in

Rheims—died in Paris, A. D. 1025. He was a

rabbi of the Jewish people. He wishes to say,

that when here, he had doubts as to the under-

standing of spirit life by the religions then extant.

He examined them all, and as a Jew, the final di-

rection of his belief went out upon the subject of

"Astrology, the basis of religion." He wrote a

book, which is still extant, but quite rare, upon

the "Manners and customs of Jewish people."

He says Christian commentators seized upon

his book, and construed every passage in it in

their own favor, but never yet had the manhood

to tell what the whole book contained. He says

further, that upon his entrance into spirit life he

was as near being a Materialist as it was possible

to be without being a hard-shelled one. That in

the centuries come and gone since he left the mortal

plane, he has become a ministering spirit—

what in your spiritual terms now you would call a

"developer," that is, he goes about opening up

the ideas and giving them the "true bread of life."

All those who are not so dark that he can-

not enter their conditions. He sums up the whole

of his communication with this advice: Prove all

things fast to that which is good. You can

always call around you good, pure spirits, where

you have good intentions. You can always have

depraved ones when your intentions are bad.

R. SOLOMON JACKIN.

[This communication was given through a spirit

interpreter.—ED.]

Good AFTERNOON.—I passed away with the con-

sumption. Everything was done that it was pos-

sible to be done in order to keep me here. I

went to a warm climate. I tried everything but

all in vain. My mother has mourned seriously

for my loss, but if she only knew how much better

off I am here in spirit, than I was when in the

mortal life, she would cease to grieve. Oh! if she

could see me in my present spirit condition! I

am glad this place (office) is kept open for the re-

ception of spirits, and I know this will relieve my

mother, although she is not believer in Spirituali-

sm, but you know there are many believers of

Spiritualism on the "sly." They are willing to go

to a medium and obtain all the information possi-

ble, but not willing to let anybody know from

what source they got it.

L. L. DOYLE,

Lynn, Mass.

## Dr. R. C. Flower,

Principal of the Spiritualist and Magnetic Healing Institute of Alliance, Ohio, the largest Institute of the kind in all the West,—will clairvoyantly examine and treat all kinds of chronic diseases, while in this city, during the month of February. Consumption, Cancer, and Female Disease made a specialty. Those from a distance wishing a examination can enclose two dollars, with a lock of hair, and a statement of age, height, weight, sex, tempera- ture of skin and feet, which will insure an im- mediate diagnose. Dr. Flower asserts positively that he can cure consumption and cancer, and his numerous and constant cures warrant the asser- tion. Office and office hours will be announced in the next issue of this paper. For the present all communications should be addressed to Dr. R. C. Flower, care of MIND AND MATTER, 713 Sansom street, Philadelphia.

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## Pre-Natal Culture.

Being suggestions to parents relative to systematic methods of moulding the tendencies of offspring before birth. By A. E. NEWTON, of Anco- ra, N. J.

"The best work ever written on the subject. Every body should own, read and be guided by its valuable suggestions."—Mrs. DR. WINTON, *Editor of The Alpha*.

"I entertain the most favorable opinion of its entire contents. \* \* \* My daughter was charmed by the high moral tone and delicate handling of the subject."—Dr. S. B. BRITTON.

Send twenty-five cents to the author and obtain copy.

Mrs. K. Warrenton, 210 N. 7th st., Richmond, Va., forwarding subscription writes: "I pray for the time you will be supported so that MIND AND MATTER may be enlarged to the size of the *Banner of Light*."

ALL PERSONS ACCEPTING ANY OF THE FOLLOWING MEDIUMS OFFERS ARE NOT ENTITLED TO RECEIVE ANY OTHER PREMIUM THAT WE HAVE OFFERED IN OUR ADVERTISING COLUMNS.

## SPIRITUAL MEDIUMS.

**WANTED.**—A Cash Partner—Spiritualist or Free Thinker—with from one to five thousand dollars, in a light manufacturing business; will pay one hundred per cent. Address "Prospect," this office.

## J. V. MANSFIELD.

Test Medium, answers sealed letters at 61 WEST FORTY-SECOND STREET, New York. Terms, \$3.00 and four 3-cent stamps. Register your letters.

**SALLIE L. MECHACKEN.** Psychometrist and Symbol Clairvoyant. Readings of character and life-line symbols \$1.00. Business questions answered ten cents apiece. Life-line landscape symbols in oil colors \$1.00 for reading which will be deducted if a painting is ordered, price according to size and subject. Requirements for all the above, lock of hair, age, sex, married or single, in applicants own writing. Also the following general symbols, painted to order on academy board, 10x12 inches, for \$5.00 apiece. Two more pictures "Spirit Communion" and the "Triumph of Spirit Return," "Celestial Harmonies." The "Spiritual Progress of the Ages" the latter holds too much to paint on so small a space, but will be painted at reasonable terms on canvas of different size and price. Address *West Des Moines, Iowa*.

**MRS. LIZZIE LENZBERG.** Trance, Test and Business Medium, 88 Fourth Avenue, New York City. Sittings daily, from 9 to 12 a.m., and 2 to 5 p.m. English and German.

**MRS. M. C. MORRELL.** Trance Medium, has removed to 322 West Twenty-ninth st., near Eighth Ave., New York City. Circles every Wednesday afternoon at 2:30 o'clock also Saturday evening at 8 o'clock. Admission 25 cents.

**POWER** has been given me over undeveloped spirits and cases of obsession. Persons desiring aid of this sort will please send me their handwriting, state case and sex, and enclose \$1.00 and two 3-cent stamps. Address MRS. M. R. STANLEY, Post Office Box 668, Haile Hill, Mass.

I WILL write a Psychometric Delineation, or answer brief questions, for any one sending me age, sex, lock of hair, and 50 cents (or stamp.) MRS. H. JENNIE ANDREWS, Box 31, Bristol, Conn. v2-18

**MRS. A. M. GEORGE.** Business Clairvoyant and Test Medium, Room No. 12, Shively's Block, Massachusetts Avenue, Indianapolis, Indiana.

**SEND AGE, SEX,** if married or single, with 25 cents (stamps or otherwise) to Mrs. A. B. F. ROBERTS, of Cudlin, N. H., and receive a spirit communication, or brief questions answered on business, development and future prospects. (The person's own handwriting is required; also a stamped and addressed envelope enclosed.)

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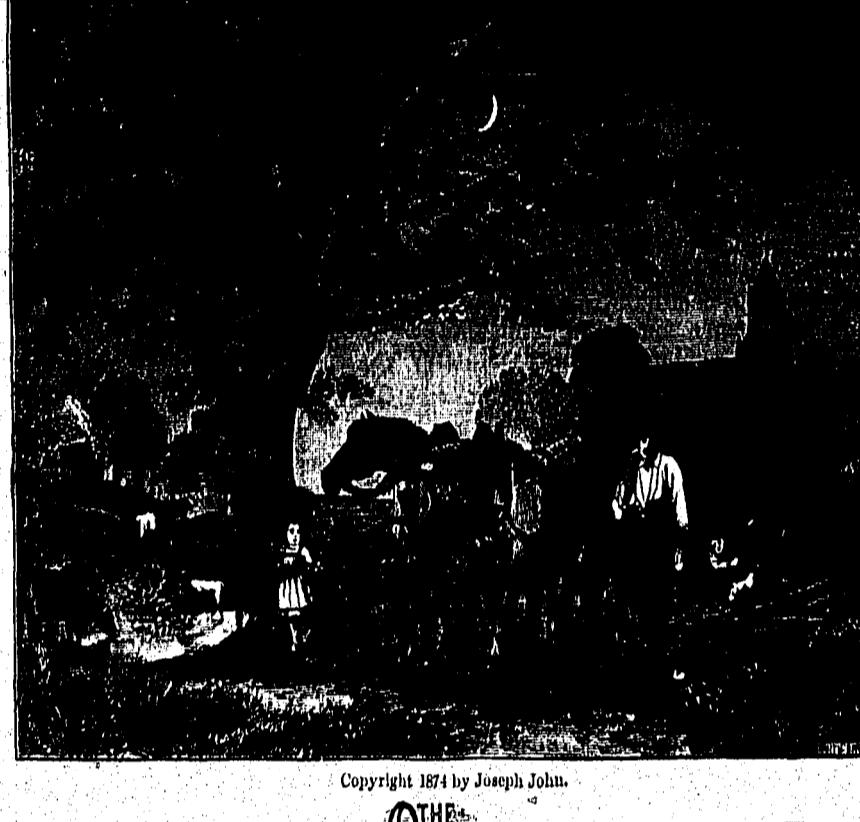
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## CHRISTS OF TO-DAY.

BY MRS. SARAH BRIDGES HYNES.

Men do not know their Christ, they walk the crowded street  
Robed like unto themselves, day after day they meet  
The well-known, home-born face, hear the familiar voice,  
And no faith-visioned dove bids their dull souls rejoice  
That unexpected stand,

'Neath God's anointing hand,  
Their Saviours of to-day in their own Holy Land.

They wear no aureoles; unsee their thorny crown,  
Hosannas hail them not, before them are cast down  
No homage, robes and palms, in no awed watcher's sight  
Share they with prophet shapes transfiguration light,

Not yet do sleepers see,

In lone Gethsemane,  
Mid blood-sweat agonies, angel's ministry.

Their Judas they know, by Peter been denied,  
Felt doubting Thomas thrust rude hand in bleeding side,

At parting sacrament heard, speaking for the rest  
Some bitter question asked by loved one on their breast.

Earth's Calvaries are not,

But on one's cred spot,  
Her crucifixion crimes are countless and forgot.

A word of God made flesh, His Son is with us now,  
'Tis this Man that, and who ere with fearless brow,

Dare pluck the Sabbath corn, and bid the hungry eat,  
Snatched dead husks away to give the living wheat,

Rebukes the Pharisee.

With true humanity.

Holds fast man's brotherhood in bond of charity.

World's scorn may compass them, and stones may be their  
bread  
And Pilates mocking scroll be written o'er them dead.  
Or thronged with fellowships, beloved by brave and good.  
Stand infinitely sad in unguised solitude—

The sure Promethean,

Sharper than beak or chain,

Of all who with heaven's fire bring life to earth again.

## COL. INGERSOLL IN ROCHESTER, N. Y.

Joseph Cook Denounced as a Liar—Moody and Talmadge Ridiculed—The Idea of Attributing to God  
Anger and Destructive Actions Laughed at.

BY JAY CHAPEL.

ROCHESTER, N. Y., Jan. 10, 1880.

For Mind and Matter.

On the 16th inst., Col. Robert G. Ingersoll lectured on "Human Rights" to an immense audience in the Opera House in this city. He was in his happiest mood and fairly surpassed himself. As early as 6.30 o'clock, P. M., the staircases, passage ways and the side walk in front were packed with old and young waiting for the doors to be thrown open. Your correspondent stood among them a silent listener, for the purpose of getting a cue to the general sentiment. Old gray-headed men, with their wives, children, grand children, nephews and nieces, had come in from the country, and stood there quietly and smilingly, in anxious expectation, to hear the great and brave man demolish creeds, dogmas, and superstitions, as the dew vanishes before the morning sun.

He opened his lecture by saying that whoever attacked popular customs was bound to suffer, because mankind had not outgrown the barbarism of the past, which persecutes men and women who dare to differ from the majority. He had expected to be attacked and he had not been disappointed, but he thought that those who loved their enemies might treat their friends decently. [Applause.] He did not believe it was moral to love his enemies; but like the Chinese philosopher Confucius, he would return good for good and justice for evil. Gentlemen malign me by saying that I favor too much liberty. They say the best way to get rid of weeds is to get the sun to stop shining. I would much rather have the corn and wheat with the weeds. I favor the largest and broadest liberty. Slavery reforms no one. Chains have no reformation. You can't legislate the race into heaven. You can scare a man so badly that he won't do certain acts, but not so badly that he will not want to do them. Good laws do not make good people. Good people make good laws.

Joseph Cook says I am in favor of obscene literature. When Mr. Cook said that, he wrote the word "liar" square across his forehead; and every man who repeats it is liar, and no man on earth dare say it to my face. Such men are sneaks and beneath my contempt. If the truth was red hot they never would be scorched. [Great applause.] I am in favor of the science of literature having the same right as the literature of superstition. I am against the mailing of any book that would bring a blush of shame to the cheek of womanhood or manhood, and persons charging me with it are miscreants and liars. [Applause.]

I am against some of the literature of the Bible, although I may be damned for it. I will give \$100 in gold to any orthodox clergyman who will read to his congregation next Sunday certain chapters that I will point out to him from the Old Testament. If any should read it, every pure woman would leave the house, and the men would only stay to administer punishment for the insult to their wives and daughters. The cause of obscenity in the Bible is that it was written in a rude and barbarous age. There are passages in Shakespeare that are filthy, and the reason is that Shakespeare did not rise above his times when writing his works. But God can't get off on the plea that he is four thousand years behind the age. If there is a God he never uttered a word to bring a drop of modest blood to the cheek of a young and innocent girl. Men who try to blacken my reputation are not fit to blacken my boots. [Applause.]

The second point is that nearly every person is afraid to express his thoughts as to God. The idea that a great God is offended with the children of this world—a simple rural district in the universe—because they dare to express their thoughts! There is no God in heaven that will damn a man for making the best guess he can. I cannot injure this God. There is only one way to injure any one, and that is to change his condition; there is only one sin, and that is to make any one unhappy. I cannot change God, the infinite, and therefore cannot injure him. The crime of blasphemy has made the cowards blanch for thousands of years. Who ought to thank God? The beggar who is willing to labor? The man who is born under some despotism? The woman whose husband is a drunkard and beats her? The one who has inherited disease? The deformed? The half-witted? The slave? The persons in prison who committed no crime? The man about staving? The man born black when God made white men mean enough to hate that man because he was born black? [Laughter.]

If a husband and wife were told they could have twelve children just as they wished them and they chose three diseased, three deformed, three half-witted, two just passable and one perfect what would you think? If there is in heaven a Supreme Being, why does he not make us all well and perfect? Let us keep a double set of books

and charge Him with the bad as well as credit Him with the good.

Then he pictured an island governed in like manner as God is represented as governing the world, and asked if every one who committed a crime should drop dead, how many crimes do you think would be committed when the rounds were made?

The other day he read some sermons. He did not know how he come to do it, but he did. One was by Moody and the other by Talmadge. The former's subject was "Thy will be done," and was applied to a woman whose child was dying, and who almost rebelled against God in her prayer for its life. And the child got well, but when it grew up it was found to be an idiot. The moral that Mr. Moody drew was how much better it would have been for her to have let God kill it. Could there be a God who wanted to kill a child, and being hindered, make an idiot of it in revenge? Could anything be nearer insanity?

Talmadge's sermon was on dreams, and went to show that God still appeared to mortals in that way. "Just imagine," said the lecturer, "an infinite God catching some poor human being and going at him!" The dream was had by an old woman who attended another old woman that had rheumatism. When the latter died the former said, "Where am I going to get anything to eat?" And God appeared to her at night and showed her a mountain of bread, and a mountain of butter. "What place," thought the lecturer, "to start a political party!" And the next day a friend arrived from England and took care of the old woman. If God thus fed her, why not feed others? Why show her mountains of bread and butter and allow millions of people to die of starvation, as in China, for instance. "Does a God interfere, or did he ever interfere?" asked the speaker. Prayer, he claimed, was "like lifting yourself by the straps of your boots; it doesn't accomplish much, but it is good exercise."

Blackstone and others said society was formed by contract. How about ants, and beings in the groves? Necessity, and not contract, made them congregate. When man formed his first society he was not equal to the beasts, and worshipped them. Every nation had worshipped snakes. The serpent in the Garden of Eden and the brazen serpent in the wilderness were relics of this worship. The Jews and Moes worshipped Jehovah in the shape of a bull—hence the horns on the altars. When the people found one animal not inspiring enough, they combined several, making a god, part lion, part eagle, etc. The word for God among the Indians in the South—the old Aztecs—was "stone-shirt," gotten from the armadillo. Man made all gods himself, and made poor jobs of the most of them. After animals, man was worshipped; then demi-gods; then gods. No one present could think of God in any other form than that of man. Who could think of Him as a serpent, or on four feet? This was because He was thought of through the highest intellectual form. He could not even be thought of as a woman, because mankind had not got high enough. "But if God was a woman," said the lecturer, "I could be ten times more apt to join the church. [Laughter.]

Col. Ingersoll next ridiculed the idea of attributing to God the destructive actions of nature—that He should be mad at a savage and pull up his beans, for instance. It made one almost die of pity to think how the world had been abused. The priest said to the man, when God was angry, "You'll have to employ me; I've got influence." [Laughter.] This was the beginning of slavery. He also ridiculed the idea that God held a community responsible for the acts of one man, and the idea that God wanted worship, which was just as if a lot of animalcules got down on their knees to man every morning. He further denied that God wanted sacrifice, and cited as monstrosities the acts of ancient Jephtha, who sacrificed his daughter, and the recent murder of a child by a Pocasset, Mass., man, who thought God required it as of old.

The second step which this belief took was, that political power also came from God. Priests and kings were His appointed, and tyrants ruled by divine right. This doctrine of the altar and the throne worked together like the upper and under jaw of a hyena, and for six thousand years was wet with innocent blood. The majority who believed in God were cringing slaves; the minority hypocrites. After a while people came to think perhaps the power of kings did not come from God, and in 1776, the American forefathers retired God from politics, declaring government consisted in the consent of the governed. [Great applause.]

He then named over the states in which illiberal religious tests were in force in regard to giving testimony in the courts. In many of them such men as Humboldt, Tyndall and Huxley could not testify, while a miserable drunken sot could kiss the book with a cross upon the cover, and give his testimony.

I am asked if there is a God, but I don't know. I am honest, I don't know, and nobody knows. I prefer to attend to the affairs that I do know about. I do not know whether there is one or many. There may be a million. The idea of one was so lonesome. If anything was to be done man must do it. It would not do to consider the lilies of the field—There would not be so much wrong and suffering in the world if men did not stand gaping at the clouds instead of working intelligently to alleviate it and prevent its recurrence. I have made up my mind if anything good is to be done, man must do it. You cannot depend on outside forces. The study of science is the true way. The religion of love has to be shot into people. Christianity has gained its triumphs by the sword. And the most warlike people to-day are the Christian people. They are the people who make the best weapons to kill their fellow men. Which is the most orthodox nation? Spain! is there any meaner nation? Next, Portugal. Next, Italy. Religion has reduced Spain to a guitar; Italy to a hand-organ, and Ireland to exile.

The Declaration of Independence was opposed to the Puritan idea. The Puritans left England and went to Holland to escape religious persecution. The Hollanders were too liberal for them, and they fled from there to escape from religious freedom. They went to New England and began to kill those who did not believe as they did. When the colonies came to form a government, different religious beliefs prevailed in different colonies, and the difficulty of fixing on a state religion kept the state free from the church. It was jealousy that kept God out of the constitution. Now a lot of lunatics wanted to put religion and the name of God in the Constitution. [Applause.]

The Tay disaster in Scotland has caused the churches to resound with the declaration that it was a judgment of God for running trains on Sun-

day. Think of God killing people because they were hastening to their dear ones as quickly as possible! Think of God killing little boys by fishing with pin hooks on Sunday! What a nice God?

He ridiculed the idea of blasphemy being offensive to God. Would the principle of the lever get mad if the lever was too short, and man, not being able to lift what he intended, cursed it? Would the Tropic of Capricorn get angry if blasphemed? He advised his hearers to blaspheme the Bible all they wanted to, and do justice to their fellow men; no man would be sent to hell that made a little paradise on this earth. He gave his idea of hell and said: "When the final judgment comes and we get hauled up—'Next!—one after another, Lord! won't the Orthodox be happy!" He described a picture he had seen with some sinners hung up by the tongues in hell, and others roasting, and others undergoing a deluge of pitch, while up on high in one corner were a lot of saints, with grins of satisfaction on their faces, as if saying, "Ha, ha! Mr. Smarty—didn't I tell you so?" He said there were lots of clergymen willing to die just to see him in hell. [Applause.]

He would have the capital "D" taken from Devil—for the word only meant evil collectively, and would put another "o" in the word "God."

In closing, with great eloquence and pathos, he paid a merited tribute to the illustrious patriot and statesman, Thomas Paine, and asked us not to forget the Inquisition, St. Bartholomew, nor the persecutions of the Vaudois. That he hoped immortality was true, that it was very pleasant to contemplate etc. He held the vast and intelligent audience in wrapt attention for two hours, and retired amid a multitude of cheers, after assuring the people that there was no place in the world he liked better than Rochester.

An honest looking farmer and his wife who sat a few seats from me and who belonged to the church, listened at first to his scathing invectives, with downcast and sober looks. When the rounds of applause began to roll over the house they began to smile, no doubt beginning to think that God was not so bad as their church had made them believe, and before he was through they seemed in full sympathy with him, for they clapped their hands with the rest of us at the most radical passages. The world moves, and Robt. G. Ingersoll is doing his full share in the heavy work. Let every Spiritualist and Liberalist thank him.

## A New Materializing Medium in Chicago.

CHICAGO, Jan. 26, 1880.

To the Editor of Mind and Matter:

MIND AND MATTER comes to the door every Monday morning. I sit down and read it, and then pass it around to the people in this neighborhood. We had a visit last week from Miss Jennie Shollenberger, who is spending the winter at Springfield, in this State. She gave two seances in the city, and one of them I attended, was held at the house of Mr. Gathagers, on West Twelfth street.

There were present a party of fourteen ladies and gentlemen. We all spent two hours very pleasantly—seeing the faces of our spirit mothers, brothers, fathers and friends, and some of them gave encouraging words to us poor mortals, to buckle on the armor, and ours should be the crown and glory. Mr. S. S. Jones came so that he was recognized by all; my mother came and spoke to me, as she has often done at Harry Bastian's seances. Mr. and Mrs. Kendall's little daughter came, who passed away two years ago, a bright little spirit with blonde hair. Mr. Hoffman's brother, who was born of Jewish parents, with large black eyes, large nose and long black beard; he was recognized by his brother, and the spirit said it was the first time he ever tried to materialize. Mrs. De Long's mother, an old lady, came with her glasses on; she stood and talked with her two daughters about her family affairs, and it seemed so real and called the family names over. Why should we wish our mothers back to suffer in the flesh, as my mother was an invalid for eight years, and two years had to be fed with a spoon; she had no use of her arms; but, as a spirit, she seems to be strong and powerful, and has convinced many of immortality.

All in the circle had some one come to them who were recognized as relatives or friends. We had a harmonious circle, and I find that makes a great deal of difference. One-half of the circle were good mediums. I hear from good authority that Miss Shollenberger is convincing the aristocracy of Springfield that when their friends pass out of the body they can return. Her seances are mostly private, that is, she holds them at private houses, and they make their own cabinet—she has not anything to do with it. When she holds her seances a committee of ladies are chosen, they take her and put a wrapper on her that belongs to the lady of the house; her controls will not let her sit if they do not change her clothes, then they can't say she has masks, etc.

Harry Bastian is in the city and hundreds are waiting to go to his seances; they will be held at private residences. Every mail brings an invitation for him to go somewhere and give seances. There is a great demand for physical mediums. I see in your paper Bundy pitched into Mrs. Weeks of this city. We consider her one of the best mediums we have here and a great worker in the spiritual philosophy, and a lady respected by every one who knows her. Bundy's slang can have no bearing here in Chicago; in fact, there are so few people here that ever see his paper. He has pitched into all of our best mediums. The mail is very small that goes to the general post office here for him. I think by this time your circulation must be large in this city, and it will be larger in three months' time. May your life be prolonged to battle for the mediums, and may the angel world guide your pen.

Yours for the truth,

A. BICKNELL COMAN,

1470 South Dearborn St.

## Acknowledgment from Our Aged Friend.

Mr. ROBERTS—Dear Sir:—Your gift of MIND AND MATTER to Mrs. Sophie Smith, as also postal card, came safe to her. She desires to return her heartfelt thanks to you, and says that others read the papers after her. She says she will comply gladly with your request, to put in an appearance at your office, after she crosses the Stygian river, (if possible), and let you know when to stop her paper.

Written by a friend on behalf of Mrs. Sophie Smith, Sacramento County Hospital, Sacramento, California.

Respectfully, with fraternal love,

WALTER MANSFIELD.

January 21st, 1880.

## A Spiritualist's Experience in the Transition From Mortal to an Immortal State.

PHILADELPHIA, Jan. 14, 1880.

FRIEND ROBERTS:—Enclosed I send you the spirit communication given through H. C. Gordon at my home at three different circles held on as many different evenings. It purports to come from Dr. Hallock, of New York city, who passed to spirit life some twelve months since.

Dr. Hallock had frequently controlled Mr. Gordon, and had given a great amount of information on different occasions. I requested him to give us his experience on entering spirit life, to which he consented, and agreed to communicate at our next Friday evening's circle.

The following is the narrative as it was given through Mr. Gordon.

Yours respectfully, S. P. KASE,

DR. HALLOCK'S EXPERIENCE IN SPIRIT-LIFE, THROUGH H. C. GORDON, MEDIUM.

I suffered the odium of the Church in my earthly life. After I had passed from my form of clay I was unconscious for a short season. I began to realize that the spirit life, which I anticipated, was very closely allied to the earth life. At first it was hard to realize that I had passed from the earthly body. I was prepared for the change called death and I felt satisfied to depart.

When my eyes were opened to behold my beloved ones, who came to bear me on, there was greater surprise in store for me. As I entered the second sphere my soul's perceptions were quickened and I realized that I had become immortal. As if in a second of time, old things passed away, and in a resplendent light all things became new. There were grand scenes of beauty that opened to my vision. At first a translucent halo seemed to surround me, and shortly I was baptised in a sea of glory.

It was then that the celestial was opened unto me. It was, as it were, the opening of the gates of the golden city. The pathway seemed as clear as crystal, smooth as a sea of glass, over which I seemed to glide in perfect silence. I had then ascended to the outer zone or spirit sphere of the earth. My experience in passing this was varied. There seemingly was a grand panorama of beauty, there were greetings as I passed through different circles, and spirits recognized me as a co-worker from the earth plane. Many familiar faces were turned toward me. A few congenial ones acted as escort, who, with songs of gladness, sung by musical voices, seemed to lull my spirit to rest. Then the grand awakening and eternal light which streamed in from the dawn of heaven and dispelled all darkness—evil and error passing away forever and forever. There were greetings that no tongue can describe. It was holiness. The very atmosphere seemed to penetrate my soul with new life, and in this condition I was ushered to my celestial dwelling-place.

It was morn—new day, such as is not defined on earth. As my guides brought me to the gate of my spirit mansion, it opened noiselessly, and there was a sweetness in the silence as we glided up the marble staircase, and stood before a fountain of sweet waters. There were bower of running vines which formed arches over the walk. The flowers seemed to illumine these arches like so many gems. The steps of the portal were reached. In the open door stood one gone before with outstretched arms to receive me.

After I had refreshed myself I returned to the balcony of this port